

CEBES
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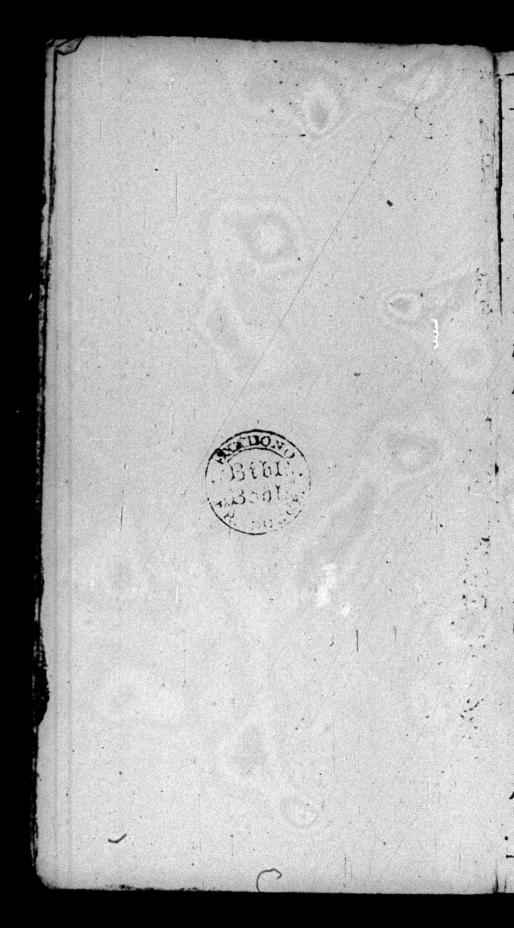
Characters.

By Io. HEALEY.



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CAR RECARD CAR CAR





TOTHE RIGHT HO-

norable, WILLIAM Earle of PEMEROKE; Lord Chamberlaine to his Maieltie, one of his most Honora. ble Prinie Councell, and Knight of the most noble order of the Garren, &c.

Right Honorable,



T may worthily seeme strange unto your Lordship, out of

A 2 what

The Epistle

what frenzy one of my meanenesse bath presumed to commit this Sacriledge, in the straightnesse of your Lord/hips leisure, to present a peece, for matter and model so unworthy, and in this scribling age, wherein great persons are so pestered dayly with Dedications.

Dedicatorie. of dications. All I can alledge in extenuatiit on of so many incongruities, is the bef quest of a deceased Man; who (in his life time) bauing offered some translations of his unto your Lord/hip, euer wisht if these ensuing were published, they might onely bee addressed

The Epiftle

unto your Lord/hip, as the last Testimony of his dutifull affection. (to rse his owne termes: The true and reall vpholder of Learned endea. uors.) This therfore beeing left unto mee, as a Legacie vnto your Lord/hip: pardon my presumption, great Lord, from

Dedicatorie.

from so meane a man, to so great a person: I could not without some impiety present it to any other; such a sad priviledge baue the bequests of the dead, and so obligatory they are, more then the requests of the living: In the hope of this honourable pardon and accep-

The Epistle, &c. ceptance f will ener rest

Your Lordships humble devoted,

T. Th.



THE LIFE OF EPICTETVS.

PICTETYS UVIS A Philosopher of the sect of the Stoikes, borne in Hierapolis (now called Haleppo, situate in Phrygia, not farre from Laodicea:) His estate was servile, according to the testimonie of Aulus Gellius in his Noctes Atticæ. For at Rome hee mas slave unto one Epaphroditus, one of Nero's familiars. His life was spotlesse and untaintable, his Mirit

The life of Epictetus.

spirit wholly secluded that arrogancie of carriage, which otherwise stuck as a great blemish in the lines of the most and best Philosophers. For his esteeme, it had that high place in the worlds affection, that his very lampe (being but of Potters clay) was bought and solde for fiftie pounds sterling. Of this EPICTETYS, you jhall finde honourable mention made in Lucian, who otherwise was a perpetual detractor from all the Philosophers, and in generall a professed scorner of gods and men. And in that place where he mentions him, hee toucheth also at this sale of his lampe, (for thus he writeth

The life of Epictetus.

teth in his Dialogue ; TOO TOV άπαιδευτακαί ποιλα βιέλια άνεμενον, that is, to the vnlearned engrosser of books:) Our times (sayth he) hath brought forth aman, and I thinke he is yet aliue, that gave fifty pound for Epicterus his earthen Lampe, thinking (be-like) that if he had but light to ftudy by from thence, that then hee should have all Epicy B-TVs his wisdome inspired into him in dreames, and so become paralell to that admired father. Thus writeth Lucian. EPICTETVS with wont to affirme, that the scope and extent of all Philosophy was included in these two words:

The life of Epictetus.

'Avexs, rai arexs, Beare and Forbeare. In the reigne of Domitian, either his owne diflike of his tyrannicall gouernment, or the Senates Edict for the expulsion of all the Philosophers out of Rome, made him depart to Hierapolis, his natiue soyle, whence afterwards hee is sayd to returne, and so to make his abode in Rome untill the raigne of Marcus Antoninus, about which time hee dyed.



EPICTETVS

his MANVALL.

CHAPTER I.



N the Order of the worlds existece, there are some things na-

commaund, and some that exceed it. Of the sirst sort, is Opinion, affect, desire, distinct, and in a word, all actions, whose performance is

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peculiarly resident in our selues: Of the latter sort, is the body, riches, glory, soucrainty; & to conclude, all things whose perfections depend not on our selues, but ab externo.

CHAP. 2.

The things that are swaied by our humane wils, are in their owne nature free, and surmounters of all lets and impediments vihatsoeuer. But the other, from whose managing wee are naturally secluded, are exposed infirmity, slauery and hindrance, and indeed, direct aliens fro our proper goods. Chap.

CHAP. 3.

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Wherfore take this generall memento, if thou repute those things that are naturally seruile, to be really free, & confound thy proper goods with mixture of those externall ones, thou shalt neuer want woe, but be driven by forrow and perturbation to giue termes of offence both to God & man. But if thou prize nothing for thine own but that which is essentially fo, and hold all those externall goods, as they are, truly aliens from thy state, thou shalt bee seated aboue the power of all iniury or compulsion:

pulsion: thou shalt have no accusation to lay against any man, nor any act which thy will shall not prompt thee to performe: thou shalt stand beyond the reach of hurt, and without the seare of soes. Briefly, thou shalt not taste of the least calamity.

Снар. 4.

If thine affections therfore stand for these happy obiects, be sure that thou pursue them with a more then meane alacrity, resoluing to omit some things for euer, and othersome but for the present. Mary, if thy desires beare

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beare a like levell both vnto these, & likewise vnto riches, honours and soueraignties; thou maist perhaps come short of the attainment even of those later, because thou standest so affected vnto the sormer: but how-soever, thou shalt bee sure to lose the first, which are the only steppes and guides vnto all freedome and selicity.

Снар. 5.

Wherfore when thou seest any distassfull occurrence, let it be thy first care to perswade thy self thus: tush, this is but a phantasse, and is not as it seemes. And afterwards when thou commest to examine it more exactly, sollow the rules thou hast prescribed vnto thee; and this especially: Whether this occurrence concerns the things that lye vnder mans managing or no? if it do not, then the case is plaine, it is wholly impertinent to thee.

CHAP. 6.

Remember well that the ayme of appetite, is to attaine what it affecteth, and the maine of dislike is to auoide what it disliketh. So that to bee frustrated of what

what wee defire, and to incurre vyhat vyee vyould anoide, are both vnfortunate euents. If therefore thy defires stand at the staues end, onely with those things that are vindoubtedly opposit vnto those which are at thine owne dispose, thou shalt neuer meete with any motion of dislike, but if thou stand at defiance with death, sicknesse or pouerty, and seekest to eschue these, thou art in the direct course of calamitie.

CHAP. 7.

Thou shalt therefore re-B 4 mouc

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moue they dislike from these things that are not in the compasse of our command, and make those the obiects thereof, which are the efsentiall opposites of those that are vnder our moderation and gouernment. But as for appetite, let it not by any meanes have accesse into thy thoughts as yet. For if thou affect what thou canst not attaine, thy defires must perforce bee frustrate. But how, or in what meafure to affect the true and fit objects of affect (fuch things I meane as areat our owne discretion) thou hast not as yet learned. Vse onely that fame rese

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same orme, that instinct, which attracteth the spirit vnto this, and withdraweth it from that: but this must bee with diligent restraint, and moderation thereof in both respects.

CHAP. 8.

In all things that are either delectable, profitable, or amiable, be sure that thou do sirst of all examine their existence, beginning at matters of the least moment; if thou takest delight in such a pot or glasse, consider that it is but a pot, or a glasse that thou delightest in: so shall B c not

not the breaking of that, breake the peace of thy minde. So, if thou loue thy wife, or children, consider that they are but mortals, on whom thy loue is layde, and so though they perish, thy quiet shall still survive.

CHAP. 9.

When thou entrest vpon any action, take an exact suruey of the nature thereof; as if thou goe to bathe, obserue both the necessary and the accidentall enents in bathing, that some are a washing, some are a thrusting out of the bath, some rayling, and

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and other som stealing. And to goe surely to worke, propose but this to thy selfe, I will dispatch my bathing, and obserue the direct prescription of nature in this my purpose. And this likewise in all other designes. For this ground being layd, there is no inconvenience can surprize thee vnprouided. For this thou mayest fay; I was not onely aware of this, but also resolued before, to follow my determination, according to nature, howsocuer. But if I do grumble at any euent, then did I not obserue it before it befell.

CHAP. 10.

It is not the trunesse of things themselues, but mens indirect opinions thereof that fill their bosomes with perturbations. As for example: death is not cuill in it selfe: for if it had been so, Socrates would not have faid otherwise: but it is the opinion that men carry of death, which giveth it al the maleuolence it hath. Therfore in our crosses and incombrances, we should doe well to with-draw our accusations from others, and lay them vpon our selues and our

our owne misprissons.

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To accuse others in any missortune of our owne, is the caracter of ignorance: to accuse ones selfe, intimats som progresse in knowledge: but to accuse neither our selues nor others, argues perfection of vnderstanding.

CHAP. II.

Neuer be proud of excellence in others: if an horse should boast of him-selfe, and say, I am a goodly beast, it were some-what tolerable, but for thee to cast soorth thy braues that thou hast

hast such a goodly horse, is ridiculous, for thou art proud of thy horses person, and goodnesse, not thine owne. What is thine owne then? The vse of objects: well then, when thou hast the habite of swaying these obiects, according to the methode that nature hath prescribed, then boast and spare not, for by that time, thou mayest have goods of thine owne to delight in.

CHAP. 12.

For as it is in nauigation, if the ship bee landed, and thou goest ashore for fresh water,

water, perhaps, by the way, thou mayest gather a cockle, or a scallion, or so; and yet notwithstanding, thy minde is principally on the thip, and thine care still attentine on the masters call; at which thou leauest all, and runnest, lest thou bee chained and stowed under hatches, as they are faine to doe in transportation of theepe: so in the maine voyage of this life, if thou lightest on a wife, or a childe, instead of a cockle, or a scallion, thou mayest take them without trouble. But if the master call, then thou trudgest away, then

then aboord, leaving thy trash, and neuer looking after it: wel then, if thou beest aged, beware of wandring far from the ship, lest the master call, & thou shouldst faint ere thou couldst come to bee imbarked.

CHAP. 13.

Thou oughtest not to wish that all events should fort vnto thine affection: wisedome would rather aduise thee to wish the events of all occurrents to be such as they are. Sicknesse is a clogge and a shackle vnto the body, but none to thy minde,

minde, vnlesse thou list thy selfe. Lamenesse incombers the legges, but not the resolution. This if thou do but note in all other accidents, thou shalt finde them all to be rather encombrances vnto all other things, then vnto thy determinations.

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CHAP. 14.

At al occasions be ready to turn to thine own thoughts, and therin search the proper instructions which thou hast concerning the vses of what soeuer befalleth thee: if thou see a beautifull personage, call Temperance to her taske, and

and shee will come with alacrity. If thou meetest with paines, make thy buckler of patience, which also is the surest shield for the repulse of reproch. Vse but thy selfe vnto this course, and thou shalt bee no more ouer-mastered by appearances.

CHAP. 15.

Let it neuer come forth of thy mouth, that thou hast lost any thing: but that thou hast restored it. Thy sonne is dead: why then hee is restored vnto him that lent him thee. Thy liuings

liuings are taken from thee. Why so then, are they not restored? No, for he was a wicked man that got them from mee. Why, what is that to thee, what instruments hee that gaue thee them will vse, for the taking them againe? as long as thou hast them, vse them, but as if they were another mans, and this thou mayest learne by the Trauellers. vsage of his Inne, and lodging.

CHAP. 16.

If euer thou wilt attaine

to any progresse in goodnesse, thou must stand at vtter defiance with such cogitations as these: if I neglect mine owne estate, I shal want whereon to live. If I correct not my sonne, hee will neuer be good. It is far better to starue with hunger, and so be quit at once from the feeling of feare and molestation, then to live in aboundance of all externall goods, with a mind perturbed, and voide of all inward content. And it is better to see badnesse in ones sonne, then to feele miserie in ones selfe.

CHAP.

CHAP. 17.

Begin at the lowest step of the worlds occasions. Is thine oyle spilt, or thy farme spoiled? well, suppose this with thy selfe: this I pay for my peace of conscience, and this for my constancie in troubles: nothing is gotten for gramercy. And when thou callest thy boy, presuppose that he will not come; or if he doe, that he will do nothing as thou wouldest haue him. But euer beware of this, that it lye not in his power to perturbe thy setled quiet at his pleasure.

CHAP.

CHAP. 18.

If thou ayme at perfection in Philosophie, neuer make bones of beeing reputed a foole, or an asse in worldly respectes: Nor mayest thou professe anie knowledge at any hand. If thou seeme wise vnto others, yet distrust it thy selfe. For bee thou well assured of this, that it is an enterprise of extreme difficulty to containe thy determinations in the parts which nature and reason hath proposed, and yet to admit the fruition of things externall: externall: And a thousand to one, that he that respects the one, must necessarily reject the other.

CHAP. 19.

If thy care be to keep thy wife, children, friends, and family in perpetuall fulnesse of health and externall happinesse, thou shewest thy self a foole, for thou indeuourest to sway those things that stand without the compasse of thy power, and to turne externall goods into reall ones. Now if thy wil be that thy sonne should not runne into enormities, thou art a foole

foole in that: For thy desire is, that error should not bee error, but of some other nature. But if thy desire be not to bee frustrate in thy wishes, this may be allowed thee.

CHAP. 20.

That man is absolute Lord ouer euery thing, who at his owne pleasure can preserue or deliuer the things which his will is to preserue or deliuer: He therefore that will bee free, must neither desire nor dislike any thing that is in the power of others to dispose of. Otherwise, hee must

must take the yoake whether he will or no.

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CHAP. 21.

Remember that this life is but as a banquet. If any one carue to thee, take part of the peece with modesty, and return the rest: is the dish set from thee? stay it not: is it not yet come to thee? gape not after it, but expect it with sober behauiour. Beare but this hand on thine affections to thy wife, thy children, dignities and possessions, and thou shalt in time bee a fit ghest for the banquets of the gods. But ad-C

mitte that a profer of some of those bee made thee: if then thou doe truely despise and resuse it, thou shalt not onely bee worthy to share with the gods in their banquets, but even in their glories. By this meanes did Diogenes, Heraclitus, and others, purchase that Epithite worthy their reverend cariage Divine.

CHAP. 22.

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When thou seest any one lamenting either because his son is gon to trauell, or for some other temporals mishap, be sure to carry a wary respect

respect vnto thy self, that the fight hereof breed no alteration in thy thoughts, as to perswade thee that it is those externall goodes that have brought downe this calamity vppon him: But rather make a distinction with thy selfe, and be readie to tell thy thoughts this tale: It is not this casualty that afflicts this man for had it befalne some other, it would not haue afflicted him) but it is his owne mis-apprehension heereof, that maketh him mone thus. Thus resolued, doe not doubt to minister the best counsell that thou canst affoorde to asswage C_2

his passion, to which end thou maist lawfully put on a forme of teares to associate his teares. But bee sure thy minde bee not any way molested, looke to that aboue all things.

CHAP. 23.

Consider with thy selfe that thou hast that part to play heere on this earthly stage, which thy master hath vouchsafed to appoint thee: bee it a long part or a short, in a long Play or a short. If hee have decreed that thou shouldstate a begger, let it be thine endeuour

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person, ingenuously, and industriously. So likewise must thou doe in the parts of a Cripple, a King, or a common Plebeian. It is thy duty to discharge thine appointed part with discretion, but what part thou shalt have allotted thee, is lest vnto the direction of another.

CHAP. 24.

If thou observe any inauspicious signe in the croaking of the Rauen, or such
like auguries, keepe thy
minde sirme against all such
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phantasies, and say with the selfe, this presage become meth not me, but either my body, my state, my credite, my children, my wise, or something that way: but we to my selfe, all Potentates are fortunate, if so bee I list my selfe. For whatsoeue befalleth, is lest vnto mee, to make mine vse thereos.

CHAP. 25.

The way to be inuincible is neuer to contend: for it is not in our power to bee victorious when we please.

Chap.

CHAP. 26.

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When thou beholdest a man high-topt with honors proud in rich possession, and flourishing in externall felicities, beware that thine eye doe not cause thy tongue to call that man happy. For, if true tranquillity have her seate onely in things that lye wholly at our dispose, then must there bee no place there, eyther for enuy or emulation: neither must thy desires flye, eyther after Consulships or Kingdomes, but after freedome.

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To which freedome there is but one onely way conducteth vs, and that is; The contempt of althings that are noc in our powers to dispose of.

CHAP. 27.

Remember that hee that shall injure thee by word, or violence, is not the author of that injury himselfe, but the opinion which causeth thee to hold those actions as disgracefull and injurious. Wherefore, when any one derideth thee, know that is but thine owne opinion that suggesteth this to be a derission. And therefore have an espe-

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especiall care to curbe thy minde from too quicke assenting to thine eye. Get but a little time of the obiect, ere thou give vp thine assent, and thou shalt have thy judgement at a sarre easier command.

CHAP. 28.

Let thy daily meditation bee of death, exile, and all other accidents which the world reputeth for calamities. But amongst all, let death haue the first ranke in thy contemplation. So shall thy eogitations neuer be deiected, and so shall thine C5 affections

affections neuer be exorbi-

CHAP. 29.

Dost thou ayme at the attainment of wisedome? Then first of all, prepare thy selfe to bee the worlds laughing-stocke, to bee the common place of the multitude of mockers. There will one come with this guird: Oh here is a mushrump Philosopher! shot vp fince yesterday : Another with this: Lord Sir, where light you on this graue statelinesse? But let not statelinesse bee found in thee:

thee: such things as shall seeme to participate really of goodnesse, sticke to them as firme, as if GOD himselfe had fixed thy station therein: and assure thy selfe that if thou continue this course, they that derided thee heretofore, will admire thee hereafter. But if thy spirit yeeld vnto their scoffs, then doubtlesse shalt thou incurre a redoubled derision.

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CHAP. 30.

If ever thou seek to be eminent, and to satisfie the affections of others: know this vndoubvndoubtedly, that thou hast lost thine hold of persection. And therefore, let thy rest be set vpon this, in all accidents, that thou art a Philosopher: which if thou desire to make apparant vnto anie one, give thy selfe the first notice of it, and let that be sufficient.

CHAP. 31.

Let it neuer grieue thee to be destitute of honours, and places of state: for if it bee an euill thing to lacke preserment, then haue externall things alike power to draw thee into inconuenience,

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nience, & into vice. Is it thy part then to hunt after dignity? or to wish to be innited to fuch, or fuch a great mans banquet ? O by no meanes. What reproach then can once touch thee? or how is it possible that thou canst want an honourable place, when thou mayest bee Lord and Soueraigne ouer all those goods which are peculiar adherents to the nature of man? O but I cannot benefit my friends: No? who tolde you so? It may be thou canst not ayde them with money, nor procure them the freedome of the Citie: what then? Did cuer

euer man teach thee that these were not the gistes of others, nor excluded wholly from our disposings? And vvho vvill helpe another to that which hee wanteth himselse? I but wee intreate you (fay they) to vse but some meanes wherby wee may attaine this or that. Well, if I may doe so without injury to mine honesty, my faith, and the high pitch of mine owne thoughts, and that you will shew mee how, I will vse all the meanes I can for you. But if you care not if I lose my true goods to purchase you things only seeming

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ing good, is that a part of honest friendship, or of headlong fondnesse? What do you make choise of? an honest friend, or an heavy purse? If you approoue the first, then assist mee in the preservation of mine honesty, and be not the causes of employing mee in those businesses whereby I should bring all my goodnesse to nothing.

O but I have yet no meanes to benefit my countrey! As how man? you cannot builde it a schoole, an Exchange, or a Bathe: what's all that to the purpose? the Armorer doth not

not store the comon-wealth with shooes, nor the Shoomaker with armes. It sufficeth euery man to containe himselfe in his owne vocation. Now if thou perchance shoulds by thine instructions ingraffe true goodnesse in some other of thy Country-men, shouldst thou not benefit thy country? affure thy selfe thou shouldest: thou art no vnprofitable member in the state then. Yea, but what place shall I hold then (fayest thou) in the body politicke? Euen what place soeuer thou canst with the saue-guard of thy modefly and integrity: but if thou cassiere cassiere them to pleasure thy countrey, what we shall a good state have of one given ouer to impudence and treachery?

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CHAP. 32.

Doost thou see any one preferred before thee at banquets, in salutations, or in councels? well, if these be good things, thou oughtest to congratulate with him to whom they are befallen. But if they bee euils, greene not that thou hast missed them, but remember; that seeing it is not thy study to pursue those things that are not in

a mans owne power to difpose of, thou canst not posfibly have those graces alotted thee, that others have, whose study is all vpon that obiect. For how shall hee that doth not attend continually at a great mans doore, haue equall place in his fauour with him that doth give this due attendance? or he that waites not. at his heeles, with him that doth? or he that flatters him not, with him that doth? vniust and insatiable therefore should thine affections be, if thou pay not the due price for things that are thus saleable, and yet thinke to have them

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them given thee gratis: For admitte this comparison: what's the price of a dish of lettice? say an halfe-peny. Well, one comes, payes his halfe-peny and hath his let. tice: if thou pay nothing, and so have none, dost thou thinke thy felfe in worse place then hee that had of them? no, thou hast no reafonto do so, for as hee hath his lettice, so thou hast payd no price. Euen so it is here: Thou art not inuited vnto some great mans banquet? why, nor hast thou defrayed the price that the banquet is sold for: namely praise, and flatterie for which the maker

maker theroffetteth it forth to fayle. Pay then the price of it, if it like thee to partake of it. But if thou wilt not performe the first, and yet desirest to enjoy the latter, thy thoughts are basely couctous and deiected. Well then, in stead of this feast, thou hast nothing. No? yes that thou hast athou hast not pleased him, whom thou couldest not finde in thine heart to praise; nor hast thou been forced to endure his insolence, by eating of his viands.

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CHAP. 33.

The prescriptions of nature are layd downe apparantly, euch in things whereof all the world hath one opinion. As for example: if thy neighbours childe doe breake a glasse, or such like, euery one presently can say, it was a chance. Why know then, that if it had beene thine owne, that had beene broken, thou oughtest to be perturbed no more, then thou wast at the breaking of thy neighbors. Now ascend from this vnto things greater moment: thy neighbours

bours wife, or his childe dyeth. Euery one can fay, Why! wee are all mortall; what remedy! but when his owne goes, then presently hee bursteth forth with , O moe is mee! O mee most wretched man! whereas in very deed wee ought now chiefely to remember how wee stoode affected when wee heard of the like casualtie be-fallen others.

CHAP. 34.

As the markes in shooting are not set to make the Archer leuell wide: so like-

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likewise wee see in nature there is nothing essentially euill. If any man by chance should fall a strikeing thee, and another stand by and let him alone, thou wouldest thinke hardly of him: and art not thou ashamed then to let thy thoughts bee injured by euery man, and to be greeued and vexed at the scoffes of every one? bee advised then, and aduenture vpon nothing without due consideration of the precedences and consequences thereof, and then proceede, freely. Otherwise, thou mayest well go cheerfully about it in the be-

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beginning (hauing not obferued the accidents depending thereupon) but in the processe of the worke, thou art sure to bee chased from proceeding by some disgracefull obstacle or other.

CHAP. 35.

Wouldest thou be victor in the Olympicke games? In troth and so would I, it is a glory of great esteeme. But marke what doth ordinarily forerunne it, and what followeth it: and then enter the lists: thou must be tyed to keepe order, to eate but when needes must, to sorbeare

beare all delicacies, to vse necessary exercises, at set times; to drink no colde waternor wine, but at prescribed seasons: Briefly, you must bee as obsequious to your Wrastlers and your Fencers prescriptions, as you would bee to your Physicians. And then you come to the tryall: where the hand perhaps is hurt, or the anckle wrested: downe you goe in the dust, and rise perhaps with your mouthes ful thereof: here maist thou get thy skin full of strokes, and be overthrowne when all is done. Confider al this well, and then if you like, D

it, turne champion and spare not. If not, thou must retire as little children doe, that now play the Wraftlers, now the Fencers, and by and by the Fidlers; now they found the Trumpets, and presently they present the Tragedies: Euen so shalt thoudoe; one while being a Wrastler, another while a Fencer, then an Oratour; and lastly, a Philosopher: but indeed, directly nothing; but as an Ape doth, imitating all thou scest, and posting in thine affections perpetually from one obiect to another. The reason is, thou takest no premeditation of the dependances

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ces of whatsoeuer thou goest about, but hurlest on vnto action without all discretion, being wholly swayed by the leuity of appetite. Such a company were they, who hearing a Philosopher say: O how truly spake Socrates in this? nay, what man on earth can speake as hee did? would needes hereupon in all haste, turne flat Philosophers.

CHAP. 36.

Man, consider first the nature of the thing that thou intendest, & secondly, thine owne nature, whether they D 2 two

two may hold good correst-pondence together or no. Hast thou desire to proceed Master in the five ex-ercises? or in Wrestling onely? Why looke vpoil thine armes, thighes, and t legges, and examine them I all well: for these are naturall assistants one to ano ther. Doost thou thinke that in these courses, thou canst eate, drinke, and ab staine, all in one measure! Thou must labour, thou must watch, thou must leaut thy friends, thou must be come an obiect for the very scorne of children; thou must bee debased under all men

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no men besides thee in honors, oro offices, counsels, and in all ex causes whatsoeuer: lay these ing things to thine heart, & refolue with thy selfe whether and thou wouldest change thy peace, freedome, and conflancy of minde, for these other endowments. If thou ke wouldst not, then follow the fashion of boyes no longer; to bee now a Philosopher, now a Publican, now an Orator, and to morrow the deputy of C.esar. Here is no coherence in these things: to be a man fixt, either in goodnesse or badnesse, is a mans part. Thou must either practife thy reason and vnder- D_3 standing,

standing, or give all thy ser nice to the world, and the worlds depedances. Thy labor must be emploied either abroad or at home: that is, thou must either be a prosessed Philosopher, or a direct member of the vulgar.

CHAP. 37.

All offices of man in this world are to bee proportionate by mutuall affections. Hast thou a Father? that name comands thy diligent care of him, and thy forbearance of him in all things: binding thy patience to endure his worst calumnies and most injurious violen-

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ces. Imagine him a wicked man: hath nature then alotted thee a good father?no, but a father shee hath: well, then doe thy duety to him with all diligence, stand not to examine his actions, but to foresee, that in all thine actions vnto him, the ordinance of nature be kept inuiolate. So shall no man hurt thee, vnlesse thou list thy selfe: and when thou supposest thy selfe hurt, then shalt thou bee hurt indeed. This is thy way to discerne the duty of a neighbour, a Citizen, or an Emperour, by a daily speculation of their mutuall concords.

D₄ Chap.

CHAP. 38.

Know, that the first and formost point of religion is a true beleefe : to bee assuredly perswaded, that there is a God, and that he swayeth the state of the whole vniuerse, in goodnesse and in iustice: that we must obey him, & affent vnto his commaunds in the smallest condition: approving all his actions, and following their directions as the effects of that purest & most glorious Intellect. Thus doing, thou shalt never have cause to repine at him, nor to repute him

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him negligent of thee. Now this cannot bee vnlesse thou reiect the things that lie not in thy power to dispose of, and place the whole nature of good and euill in those things, whose order is tyed vnto mans owne discretion. For if thou binde, either goodnesse or badnesse to any of the other, it is vnpossible that thou shouldest not accuse the authour of them, and growe into an hate of him, whenfoeuer thou art deceived of what thou desiredst, and fallest into that which thou foughtest to anoyde. For it is inherent in euerie creature

by nature, to abhorre and eschue the originall causes of all that scemeth hurtfull, as well as the effects themselues: and contrarywise, to follow, and admire the causes and productions of all that seemeth vse-full. Hee therefore that thinketh himselfe injured, hath small reason to reioyce in that hee seemeth to injure the other againe: for it is impossible that losse should bee parent vnto true delight. But this erronious conceit maketh the sonne to disparage the father, when hee doth not allowe him enough of that which

which opinion holdeth for a true good, and this made Etcocles and Polinices go together by the eares for their Fathers Empire; because they thought there was such a deale of happinesse included in Soueraignty. This maketh the Husband-man curse the heauens one while, and the Sea-man another while: the Merchant also, and the man that burieth his wife or children: For these mens piety is inseparably chayned vnto their profit. But he whose endeuor worketh for a due moderation of his desire, and dislike, herein laieth down a good ground fo.

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or his piety also. Now as for sacrifices and offerings, let each one observe the custome of the land wherein hee liveth: dooing it with purity, parsimonie, diligence, cleannesse, and within the compasse of his ability.

C H AP. 39.

When thou goest vnto a divinatour, remember that thou knowest not the end of that thou goest about, but goest to learne that of him. But if thou beest a Philosopher, thou knowest the quality of it ere thou goest.

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For if it concerne a thing that is not in the power of man, it is impossible that it should bee either good or euill. So that when thou commest to the Sooth-saier, bee sure thou leave both diflike, and desire behind thee: otherwise, thou shalt neuer approach his face without feare. But sette downe thy staffe at this, what ever the end bee, it no way concerneth thee: For thou hast power to make vse of it, come in what shape soeuer it will: And in this none in the World can bee thy hindrance. And therefore come to the goddes, as to thy

thy counfellors with a bolde spirit : and when thou hast heard their wils, remember who are thy Counsellors, and how great a contempt thou shalt commit in difobeying their direction. But if thou come to the Oracle (as it pleased Socrates to do) about a thing, whose whole consideration relycth vpon the event; and wherein neither Art nor Reason can ayd thee with knowledge of the depédances; then must thou ruminate vpon the first head thereof: therfore if thou beest to vndergoe the defence of thy friend or countrey with danger of thine owne person,

person, neuer go to aske the Augure whether thou shouldest defend them or no. For if he tel thee, the intrails presage missortune, it is likely that hee meaneth eyther of death, or the laming of some méber, or of banishmét. But then comes reason on the other side, and this withall: The danger that I vndergo, my friend and countrey vndergoeth also with me. And therefore herein take counsell of that great Pythian Priest, who expelled one out of the Temple, for not helping his friend in a mortall extremity.

Chap.

C HAP. 40.

Prescribe thy selfe a certaine forme of lawe to obferue, both in thine owne speculation alone, and when thou also conversest with others.

Снар. 41.

Silence generally is a thing of great approbation: so is the breuity of speech, together with the necessity of the thing spoken. Wee should bee sparing of our tongues, neither admitting euery occasion of talke, nor euery

euery subiect in our talke, as to discourse of Fencers, Playes, Wrastlings, drinkings, the commo bumbaste of euery mans conference. And when we speak of men, let our especiall care bee to keepe our selues, either from commending any man, or censuring him with others.

CHAP. 42.

Adapt the discourses of thy friends vnto thine owne as necre as thou canst: but if thou beest in strange company, be silent.

Chap.

CHAP. 43.

Let not thy laughter bee profuse, nor be led by euery light occasion.

CHAP. 44.

If thou canst possibly, let neuer oth proceed from thy lippes: at least do what may by all meanes be done to auoyd swearing.

CHAP. 45.

Auoid the vulgar banquets, reuels and compotations: and when occasion serueth, neth, curbe thy selfe most strictly, less thou slip into the common gulfe of licentious custome. For knowe that hee that is foule, without all question will in time desile him that converseth with him, were he never so pure before.

CHAP. 46.

Let thine vse of bodily necessaries neuer extend
further then the bodies seruice of the mind requireth:
let thy meat, drink, apparell,
house and seruants bee all
within the limits of parsimonious nature: far be those
things

things from thee, which tend to pompe and oftentation.

CHAP. 47.

Vntill thou takest a wise, abstaine with all thine indeuor from venerial delights: but beeing married, vse it lawfully, so it be with modesty. But neuer vpbraid those that vse it before, nor taunt them with their incontinency, nor boast of thine owne abstinence in that kinde.

CHAP. 48.

Hone come and tell thee, Such Such a man flaundered you thus or thus: neuer stand to apologize for thy selfe: but answere him againe onely thus: he knoweth not mine other faults, for if he did, he would neuer haue reckoned only those you tell me of.

CHAP. 49.

There is no necessity of thine often going to the playes, or to the prizes: but if thou hast any spare time, go, so that it may appeare that thou respectest only thy selfe in these cases, that is, that thou wouldst haue him only to winne the prize, that winneth

winneth it, and that only to be acted which is acted: so shall thy thoughts remaine vndisturbed. But for the whootes, and cryes, and laughters, and other turbulent motions, avoide them vtterly. And when thou goest from the Play-house, neuer talk much of that which befell, it no way concernes thy reformation. If thou do not as I say, then all the people will perceive that thou wast taken with admiration of the goodly shewes.

CHAP. 50.

Be not ouer-hasty of haunting ting the Lectures: But when thou dolt goe to them, carrie thy selfe with all grauity and constancie: and give no man cause of perturbation.

CHAP. SI.

When thou hast a businesse with any man (especially if he be of the Nobility) thinke with thy selfe what course Socrates or Zeno wold take in such a case. So shalt thou bee sure to have a rule of reason, and thereby thou shalt performe thine affaire with a perfect Decorum.

Chap.

CHAP. 52.

When thou art to go speak with a great man, presuppose with thy selfe: faith, he is not at home, or he is busie; or I shall hardly get to the speech of him; or it may be he will not respect me. If thine occasion bee so, that thou must goe thus, vvhy beare these ordinarie occurrents, and neuer say vnto thy selfe, I haue knowne him keepe a lesser state: to say thus, were common grofnesse, peculiar onely to him that rayleth at externall shadowes.

Chap.

CHAP. 53.

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Amongst thy friends, beware thou neuer stand tediously discoursing of thine owne exploytes or perils: For though the remembrance thereof be delightfull vnto thee, yet the recounting of thy fortunes is nothing so pleasing vnto others.

CHAP. 54.

And euermore auoid the playing of the Buffone, and procuring of others laughter: for thence may a man E soonest

foonest of all slip downe in to the basenesse of vulgar behauiour: and this is a thing that is of great force in diminishing thy frieds good likings of thee.

CHAP. 55.

And it is a dangerous enterprise to enter into discourses of obscænity: when such an accident falleth out (if thou canst conveniently) checke the authour of such an vnciuil Theme: but if thou canst not well do that, then print thy dislike of such an argument in thy lookes, and silence, and by that meanes

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meanes give him notice of his errour.

CHAP. 56.

Ifthy imagination present thee with any delight, clap a bridle on thy thoughts iminediatly, lest thou be borne headlong away therewith. Examin the thing it felf, and take some time for thy selfe to deliberate: which done, recollect both the times: namely, wherein thou mayst inioy the pleasure, and that wherein after that fruition thou art fure to feele dislike and discontent, lay these two spaces together, & compare E 2 them

them with this, that if thou abstaine, thou shalt have cause of ioy, and occasion to commend thine own circumspection. If thou beest then to vnder-goe any delightfull action, take heede that thou beest not intangled in the sweet inticements thereof: but set this against them al: Ohow much more excellent is it for a man to haue his conscience tell him that he hath conquered all these allurements!

Снар. 57.

When thou performest any thing that thou hast resol-

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resolued, bee not ashamed of the publike eye, what ever the vulgars censure bee of thee. For if the act bee vnlawfull, then abhorre to resolue of such a thing, but if it bee not, why shouldest thou feare a false reprehension?

CHAP. 58.

As in this Proposition, It is Date, and it is Night, the parts beeing seuered, have both their force in a true signification, but being conjoyned, significano truth at all: So at a banquet to fall to the best dish at first

and to flye all at the fairest. is for the bodies good that is fed therewith: but consider the presence of the ghests, and it is an act incurring foule disgrace. Wherefore when thou artinuited to a feast, remeber this, that the cates that are set before thee, are to be prized by the respect of the body: and yet there is a reverence due to the master of the feast, and that must needs be observed.

CHAP. 59.

If thou vndergoe a function beyond thy power to discharge, thou must needs both both performe that vndecently, and likewise thou neglectest another, which thou mightest execute with sull decency.

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CHAP. 60.

Euen as in thy walkes thou hast a care to auoide the treading vpon nayles, or the wresting of thy seete:
So in the mayne course of thy life beware that thou hurt not thy minde, the Lady of thy workes, and thine actions gouernesse. This is wee would looke well vnto in all our designes, would make vs proceed vnto our E4 enter-

enterprises with farre more heed and diligence.

CHAP. 61.

A mans purse is limited by his body, as the shoo is by the foote. If thou keepe a meane, a meane will keepe thee: but if thou exceede thy bound, thou art in the direct way to headlong ruine: as it is even in ones shoo: For if thou goest beyond thy necessary accoutrement therein; then first thou must have a shoo buckled with Golde, and then a Veluet shoo, and then an imbrothered one: For the

the thing that once leapeth ouer the meane, runneth eternally without limitation.

CHAP. 62.

A Woman as soone as euer shee reacheth fourteene, obserueth that men begin to carry an eye of observation vpon her, and therfore she perceiving that there is no vse of her but in a mans armes, beginneth to tricke vp her sel fe, and all the hope shee hath, is in her comly wearing ofher clothes. But it were a labour worthy commen-E 5 dations

dations to give them all to vnderstand that they have no way in the world to procure themselues credit, but by their modesty, sham. fastnesse and sobriety.

CHAP: 63.

The true signe of a stupid witte is, to bee alway. conversant in corporal! matters: As in long exercise of the body: in much eating, drinking, stooling, or in excessive practise, of Venus her prescriptions. These things are to bee sodaiy I is patched.

ched: The serious deliberation of things is peculiar to the mentall fruition.

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CHAP. 64.

When-soeuer any man hath offended thee in word or in worke; remember this, that it was an opinion that tolde him hee did as befitted him heerein: for it cannot bee that hee should satisfie thy liking in this act, but his owne liking. Now if his iudgement sayle him; why then, hee that is deceiued, hath the losse fallen on his

his side. For hee that shall define an undiscouered truth to bee a lye, wrongs not the truth therein, but is wronged himselfe, by his misconceit of the truth.

Take but these groundes with thee, and thou shalt neuer bee molested by the calumnies of others. For, thou hast this repulse for every disgrace that shall be objected, It is but your opinion.

CHAP. 65.

Euery thing may bee apprehended two waies, eyther with toleration, or with

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impatience. If thy brother offer thee iniury, doe not consider it is an iniurious part, for so thou shalt decline vnto the impatient apprehending of it, but revolue this in thy thoughts, that he is thy brother, borne and brought vp together with thee: so shalt thou apprehend the wrong done with a minde intending mitigation.

CHAP. 66.

There is no coherence in these assertions, I am richer then you, and so I am better then you. I am more eloquent then

then you: therefore I am your better: there is more a great deale in these: I am richer then you: therfore my wealth is aboue yours. I am more cloquent then you: therefore my pleading exceedeth yours. But thou thy selfe art neither wealth it selfe nor e-loquence.

CHAP. 67.

If any man be briefe in his bathing (or in any other exercise) thou maist not say that hee hath done it badly, but briefly. If any one drinke much wine, say not that hee hath drunke baddely, but largely.

largely. For before thou censure him, how knowest thou that hee hath offended herein? So shalt thou get the true knowledge when to censure the things thou seest, and when to approoue them.

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CHAP. 68.

Neuer professe thy selfe a Philosopher; neuer dispute of learning amongst the vnlcarned. Neuer discourse at a feast of the best formes of eating or drinking: but eate and drinke as best bestteth thee. And remember that this

this was Socrates continuall course, for auoyding of oftentation: they that desired hee should commend them to the Philosophers, frequented his company, and hee led them away, vnto them whom they desired to sollow: So easily did hee suffer himselfe to bee neglected.

CHAP. 69.

If thou chance to bee prefent at any discourse of the precepts of learning, held in an vnlearned audience, be it thy study to be silent: for it is a dangerous thing to speake:

speake any thing without due premeditation. If any one call thee an ignorant creature, and thou feelest not thy selfe offended herewith, know that thou hast laide a good foundation for knowledge. For the sheepe doe not bring their fodder to the Shepherds, and shew them what they have eaten, but decocting the meate they have fedde vpon, give the proofe hereof in their wooll, and in their milke. Let not therefore the vulgar bee eare-vvitnesses of thy words, but eye-witnesses of thy workes, which are the effectes following the due difdisgestion of verball precepts.

CHAP. 70.

Art thou parsimonious in the keeping of thy body? then be not proud of it. Doost thou drinke water? let no ordinarie occasion make thee affirme so much vnto others. If thou resolue to vindertake any paines for thine owne benefit and not for others, doe not proclaime it before the gods; but if by chance thou bee greatly athirst, restraine thy defire by spitting forth the water that thou hast tasted, but

but when thou hast done, do not tell this to any other.

CHAP. 71.

It is a true marke of vulgar basenesse, for a man to expect neither good nor harme from himselse, but all from external euents. Contrariwise, the true note of a Philosopher, is to repose all his expectation, vpon himselse alone.

CHAP. 72.

These are the tokes of proficience in goodnesse: to reprehend no man, to praise or dispraise no man, to traduce

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no man, to be filent in ones owne commendations, touching his place, or know. ledge: to lay the fault vpon ones selse in all his encombrances: to contemne those that prayse him in his owne heart: to avoide the defence of himselfe in any reprehension: to walke like a weake man, foftly, and to haue a perpetuall care, that the state he aymeth at, bee not fnatched from him ere hee can attaine it : to include all his desires in himselfe: to lay his whole diflike vpon the opposites vnto our naturall goods: to beare a moderate affect in all nes

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all things: to neglect his being held a foole, or an ignorant fellow: and finally, to keepe a guard ouer himfelse, as ouer a treacherous enemy.

CHAP. 73.

If thou shalt happen to heare any man brag of his faculty in vnderstanding & expounding the writings of Chrysippus, say thus to thy selfe: Had not Chrysippus writ obscurely, this fellow had wanted matter to boast of. But what is the ayme of my study? the knowledge of nature, and the following

of that knowledge, who shall teach me then? Chrysippus, fayth one. Well, to Chrysip. pus, I goe. But now cannot I conceiue him. Well, then must I goe secke an expositour: so then as yet I haue done nothing worth nameing. But when I haue gotten an Expositor, then remaineth it that I make vse of all his instructions, and there is the matter of most moment. But if I stand onely in admiration of his acute expositions, why then, what prooue I but a Grammarian in stead of a Philosopher? sauing onely this, that I read Chrysippus in stead of Homer. ThereTherefore when any one intreateth me to read Chrysippus to him, I am ashamed, because I cannot confirme my doctrine with my deeds.

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CHAP. 74.

Be it thy care to observe all these as decretall lawes, neuer to bee violated, but that repentance must follow the transgressor. And whatsoever other men doe talke of thee, contemne it; for thou hast not their tongues vnder thy disposing.

Chap.

CHAP. 75.

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How long will it bee ere thou fasten thine hold vpon excellence, and abstaine wholly from violation of reasons positive degrees? Thou hast as good rules giuen thee for thy reformation, as could possibly be prescribed, and thou hast not embraced them: Why then dost thou look for any more masters, and deferrest to reduce thy selfe vnto order, vntill some such man appeare? Thou art now past a boy: and maturity enstileth thee a man. If therefore thou conticontinue still in thy neglect, adding delay to delay, purpose to purpose, and putting offall things vntill to-morrow, will it not bee as apparant as the light, that thou halt neuer profit any thing, but line and dye a man of base condition? assure thy selfe it will. Bee wise then, and put thy felfe into the course of a full man, and make that which thou feest to be good, the perpetuall lawe, and inuiolable rule of thine actions. And when thou meetest with labour or delight, with honour or difgrace, then tell thy selfe that now thou art in the Olympike

pike games, that now there is no starting back: and that onely ourstay, or encombrance, may either detaine thy progresse long, orde stroy it for euer. Thus be came Socrates the man that he was, being his owne fur. therer in all attempts, and following the directions of one but reason. And as in for thee, though thou beelf not a Socrates; yet oughtell thou to live as one that in fi tendeth to attaine to Socrates his perfection.

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CHAP. 76.

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The first, and most necessary precept in all Philosophy, concerneth the vse of their decrees, as in this, of speaking euermore the muth. The next disposeth of the demonstrations, as in this; Why must one speake euermore truely? the third, confirmeth and di-"stinguisheth both the former, as thus: How can this bee a demonstration? what is a demonstration? what is the demonstration here? what is the consequence? what is the difference?which

is the truth? which is the falshood? So that this third place dependeth necessarily vpon the second, and these cond upon the first: Butthe base, the foundation, and h most necessary place of all, is the first. But we take ano. I ther course, we keepe (all of) vs) a terrible coyle with the third place, beating our I braines wholly about that whilest the first in the means if space lieth out of al custome, where spected of any man. And therefore we doe incur the offence of lying: yeten the offence of lying: uery one hath the demonstration that one should not lye at his tongues end. Chap

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CHAP. 77.

In all our enterprises wee the shold pray thus: Iupiter, thou and high and holy God, and all thou, o changelesse Fate, dino. rect mee to the end, that of your immutable determinahe tions have affigned mee; for I will follow your appointments most cheerefully: and if I would not doe so, I were avillaine, and yet must forward vnto what you haue allotted whether I would or no.

> Chap. F 3

CHA . 78.

He that can adapt his affects vnto necessity, herein performeth a part of wisedome, and is in some sort print to the designes of the deities.

CHAP. 79.

And oh what a worthy saying was that third speech of his! Why sayd he) if it bee Gods pleasure, Crito, Gods pleasure bee sulfilled: It is in the power of Anytus and Melitus to kill mee; but to doe mee any hurt,



THE TABLE OF

CEEES, the Theban Philosopher:

containing a prescript method for the well ordering of the life of man.

A Swe were walking in the Temple of Saturnz, and viewing the diuers giftes of charitable persons; amongst the rest we espied a table, hung up before the doore of the Oraratorie, containing very many strange, and uncouth resemblances, the meaning whereof we could F 5 not

not possibly coniecture, for the picture bare neither the forme of Citie, nor of camp, but it cossisted of three parks as it were, or enclosures: one, a large one, and within that, two other, a greater and a lesser. In the greatest enclosure of all, there was a gate, about the which was a great concourse of people drawne: and within, there were a many in the formes of women. In the entrance, there stood the picture of a graue aged man, who seemed to give some directions to the persons as they entred: much talke had wee about the fignification of this por-

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portraiture, but none could coceine truly what it should intend. At last, as wee were in this doubt, an ancient man that stood by, stept vnto vs, and told vs: Strangers (quoth hee) it is no wonder if this picture trouble you to vuderstand the true meaning thereof: for there are but fewe of our owne Citizens that can give the true interpretation hereof, as he that offered it intended. For it was none of this City that gaue it, but a stranger, a worthy man, and a true follower of Pythagoras and Parmenides, both in doctrine and in conversation, comming

to this Citty, dedicated both this temple, and this Table vnto the service of GOD Saturne. Did you know the man Sir, quoth I? Yes, quoth hee, that I did, and was an auditor of his admired doctrine a long time: for even in his yonger yeares, his instruction bare great perfection, and lustre: many a time haue I heard him teach the exposition of this table vnto his followers. I befeech you sir, quoth I, if your businesse bee not of greater import, to expound the meaning hereof vnto vs, for I assure you, our desires to know it are vehement. Truly

Truly strangers (quoth hee) and my leasure serueth mee to satisfie you, but you must take one caucat with you more then you are aware off, and that is this: the exposition hereof is attended with much danger. What danger fir, quoth I? Mary this quoth hee: if you gine good eare vnto the discourse that you shall heare, and fix your memories with a true vnderstanding, it will crowne you with wisdome and beatitude: if not, it will plunge you in a boundlesse depth of all dulnesse & misery. For this explanation refembleth the riddle of Phynx, wherewith)

with shee vsed to intrappe poore passengers: he that could vnderstand it, passed safe, but hee that did not, was sure to pay for his ignorance with his life. Euen so is ithere. For Ignorance is a Sphynx vnto man. And this obscure picture, conteyneth a description of all the good and euill that lackeyeth the lifeof man: As also of all that which is indifferent and partaketh of neyther. Now if a man conceiue not this aright, it will not dispatch him at once, as the Sphynx did those that fell into her clawes: But it will infect his whole life with

with a continual corrofion; and such a torment as those seek, who being condemned & giued, do euery moment expect thehand of the hangman. But contrarywise, if one apprehend it with a true conceit, Ignorance breaketh his owne necke, and the whole course of his life that understandeth it aright, shal be replenished with perfect beatitude. Marke my words therfore well, and lette them not go in at one eare and out at another. Lord God (quoth I) how have you inflamed vs with a desire to heare this relation, if all be thus! yes affuredly quoth he

it is even thus. Proceed fir I befeech you, quoth I, for wee bee no negligent auditors in a matter of fo great hope, or so great hurt vnto the hearers. So the old man lifting vp his staffe, & pointing to the picture: See you this incloser, quoth he? Yes very well : why then marke mce: This is called LIFE: and the great multitude you fee flocke about the gate, are fuch as are to enter into the course of this life: And that old man which you fee with a paper in one hand, & feeming to point out something therin with the other, is called, Lifes GENIVS.

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Hee instructeth those that enter, what methode to obserue in their course of life, and layeth them downe what they must follow, vpon perill of their ovvne destructions. I pray you what kinde of life (Sir) doth hee direct them to follow, sayd I? Or how doth hee will them to proceede? See you not a Throne (quoth hee) neere vnto the gate as the people go in, and a woman fitting thereon with a visor on her face, in quaint apparell, and a cup in her hand? Yes that I doe (quoth I) what is shee? It is Imposture, quoth hee, that seduceth !

ceth all the world. What doth she? she drinketh of her owne brewing vnto all men liuing: what drinke is it? It is Error (quoth hee, and Ignorance: and how then? why when they have tasted of this cup, then enter they the course of life. Why but tell mee sir, doe all then drinker of Errour? All, quoth he; but some indeed drinke more, and othersome lesse.

And behold, see you not a crue of women attired like Whores, there within the gate? Yes, fir. Why those are called Opinions, Desires, and Pleasures, and

and as soone as any come in at the gate, presently these run dancing to them, fall to dalliance with them, and so leade them whither they lift. Whither leade they them, fayd I? Some to security, said he, and some to ruine, by Impostures meanes. Oh worthy fir, how dangerous a drinke haue you told mee of! Nay, when they come first vnto men, quoth hee, they make them promises of all delights, of perpetuall security in perfect beatitude: now the men, being drunke with the Error, and Ignorance that Imposture presented them, cannot for for their lives finde the right way to that good course, but goe wandring about they know not whither, as you fee them described in the picture. And you see them that were entred before, goe round about as these women direct them. I doe indeed, quoth I; but what woman is that, that stands vpon that round stone, seeming as though shee were blinde, and carrying a femblance of madnesse in her gesture: that same (quoth he) is Fortune, her blindnes is not fingle, but accompanied with madnesse, and deafenesse. Why what doth The

thee there then? Shee wanders about, quoth he, taking from one, and giving to another, and by and by taketh that away which shee gaue but even now, and bestoweth it vpon a third, without all reason or constancy; and therefore her token there speaketh her nature at full. Which is that, quoth I? her standing vpon that round stone. What is the meaning of that? that her giftes are neuer secure nor certaine. For hee that buildeth his trust vpon them, shall bee fure one day to pay dearely for his credulity. What names beare they? They are called

called Fooles: How chanceth it, that some of them weep, and some laugh? why are they not all in one form? They that laugh and reioice are Fortunes fauourites, and salute her by the title of Prosperous. But they that wring their hands and waile, are such as shee hath depriued of that which shee had giuen them before, and they call her Aduerse fortune. What are her giftes then, that they should make the losers lament, and the receiuers reioyce? Her gifts, are Reputed goods: and what be those? Riches, Nobility, children, glory, foueraignty, Empire

Empire and such like. And I pray sir, hold you these for good? Of that heereafter, quoth hee: let vs now make an end of the Tables exposition. With all mine heart, fir. You see now, that being past that gate, there is another inclosure, lying higher vp, and seuen women accoutred like curtizans, standing without at the enterance. All this I see. Well, one of these is called Incontinence, another Luxury, another Auarice, and another Flattery: and what stand they for there? They watch when Fortune bestoweth any thing vpon any man: how then? then

then they reioyce, and embrace him, and flatter him, and intreate him to stay with them, promising him a life, fraught with all the delight that the most vnbounded affect can desire. If any one doe like this, and tarry with them, hee is tickled with false delight, that he imagineth his life an heaven, when indeed it is nothing so. For when his understanding returneth, then hee will soone perceive that hee hath not eaten at their charges, but that they have eate vp him, and when they had so done, fent him away with his sound burden of derission. And

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And now having brought althe benefits of fortune vnto nothing, hee must turne drudge to those drabs, suffer all their imperious iniuries, and vndergoe all vnseemly offices for their pleasures, as consenage, sacriledge, treachery, theeuery, and all the rest of that vngracious bedroll. And when all those impious trades faile him, then is hee packt ouer into the hands of Punishment. Pumishment, which is the? Doe you not perceiue a little grate in the picture, behinde those women, and within that, as it were an obsucre dungeon? Yes, And a great G many

many wornen all in tatted Fr ragges, and forlorne shapes fa I see them also. Why that se fame that holdeth the ca scourge, is called Punish R ment: Thee that leaneth her v head vpon her knee, is sad n neste: Thee that tearethler o hayre, hight Sorrow. There ri standes one also behinde to them, all deformed, meager, a and naked, and a woman w with him, bearing the same la figure of leane deformity. Who bee they? The mans h name, quoth he, is Anguish, I and thewomans Desperation: vnto these is the ruined man passed ouer, and confined to liue in dolefull extremitie

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From thence they drive him farther, into the Gaole of ina felicity, and there shall his a captiuity be endlesse, vnlesse Repentance bee his bayle. Why, what can she do? Ma-y, shee can deliuer him out of this huge deluge of misere ries, and bring him acquainde ted with another Opinion, er, and another Desire, who an will guide him vnto the palne lace of true Instruction: and y will also profer to conduct ns him vnto false Instruction. h, And how then, quoth 1? If ne hee embrace that Opinion an that giveth him directions to in the way of true Vnderie standing, he shall be thereby

purified, and reformed, and runne the rest of his live course in the plenitude of perfectio, beyond the read of all future calamity:other. wise, if he do not so, False in struction will subuert him with a new deceipt. O God (fayd I) how dangerous is this last difference! But what shape hath this same Fall Instruction? Behold you der other enclosure, saith he So I doe sir. At the portal thereof fitteth a woman in neate and seemly habitente vulgar and the vainer for call her Instruction, whereas indeed her true name is fall Instruction. Now they that meand

and meane to passe vnto true Inua fruction? Doe al come first of vnto this woman. Why is there no other way then this vnto true Instruction? Yes in the there is. Who are they in then that walke about withod in that inclosure? They are the followers of false Instruat tion, imagining in theselues (but al too erroneously) that they inioine the company of true Instruction. And what are their professions? Some of them are Poets, som Orators, some Logitians, some Musicians, Arithmeticke, Geometry, Astrologie, Phylosophy, Criticisme, and all other professions have bastards

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stards within, this ring: nay here are professed volupui aries also. But what women are those that converse with them in the habites of those former, amongst whom you reckoned Incontinence and her fellowes? They are the self-same. What do they come hither also? That they do, but not so ordinarily as else-where, into the first enclosure. And do the Opinions come thus far also. Yes verily doe they: for the drinke that Imposture giueth these, euen at first, is not yet out of their heads, they doe as yet smell of the dregs of Er. ror and Ignorance: nor shall they ich

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they euer be quit of their Opinions, or their other vices, until they renotice the company of false Instruction, and take themselves to the true course, & taking the potion that is called errors purgatio, therby vomit vp all the euils that offended their mindes; as their Opinions, their ignorance, and all their other enormities: for so shall their consciences be perfectly cured. But as long as they remaine with false Instruction, they shall neuer be throughly found, nor shall their difciplines helpe them away with any one incouenience. Which is the way then that

leadeth vnto true instruction, Why look you here, see you this high place that seemes as desart and vnhabited Well sir, I see it. Then you see that little gate, and the way there before the gate, which looks as if it were but little vsed, lying in sucha steepe discent of that craggy rock. That I see also: you see more-ouer that hill there, that is environed on eyther side with inaccessible cliffes, having onely one narrow path whereby to ascendit: True sir. That same path, is all the way we have to true Instruction. Truly Sir, me thinketh it is almost imposfible

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fible to get vp it. You marke that steep rocke then by that other hill. So I do. And see you not two lufty and comely Viragoes standing thervppon, & reaching forth their hands in manner of a cheerfull inuitation. I see them well, but how call you their names? One of them hight Continency, and the other Tolerance: and they are sisters. Why doe they reach forth their hands? They incourage the Trauelers that come that way, to bee of good cheere, and to defie desperation the daughter of sluggishnesse; assuring them, that after a little G 5 toile toile, the whole resident of their life shalbe topt with happy tranquility, and that if they will climbe but a little, all the way after thall bee most plaine and easie. But when they come to the rock how shalthey do to ascend? Ife no meane they have to mount so steep a cliffe. True, but the two fifters do come downe them-selues from the toppe, and lending them their hands, pull them vp by degrees. After they are gotten vp a little way, and bidde them rest a little, and then they bring Fortitude & Confidence vnto them, and passe their wordes to bring them of

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them to the presence of true Instruction, shewing them how plaine, & how pleafant the tract is, now that they haue surmouted the former difficulty, and how cleare it is from all cragges and encobrances, as you see in the Table. So indeed it seemes. And see you not that wood, and before it as it were a pleasant land, or mead? All full of light & delight? right: and in the midst thereof another enclosure with a gate vnto it? There is so: but how cal you that enclosure? Mary it is called the habitatio of the blessed, for in that place are all the vertues resident with bea-

beatitude. Truly it lookes like a delightfull abode. You fee then that goodly matron that stands by the gate, with a constant ey of a midle age, rather inclining to fifty, in a plaine and vngarnished habite, and standing vpon a stone not round but cubick, and directly square? Shee hath two other women also neere herthat seem to be her daughtets. So they do. The midmost of these three is called Instruction: Thee of the one hand, Truth, and The on the other, Perswasion. But why doth Instruction. stand vpo a square stone? To shew that the path which leadeth Ð

leadeth vnto her is faire and firme: and that her gifts do bless the receiver with fruits. offecurity. What doth shegiue? She gineth Confidence, Security, & Acquitance from troubles. And what vie of those? By these man vnderstandeth that his life is now. to continue void of all perturbations. Oh glorious, oh gratious gifts, quoth I! but why doth the stand without the enclosure? to cure the trauellers, and giue them her drink before they enter, and then to admit them pafsage in, vnto the vertues. How is this good fir qd. I? In truth I conceiue you not. You

You shall, quoth hee. It is here, as if a person greatly diseased should betake his body to the cure of the Physician: now hee, first of all, purgeth away the causes and nutriment of the maladie, and then corroborates the vitals; and finally, confirmeth the body in perfect soundnesse. Now if the person had contemned the counsell of Physicke, he had been deseruedly giuen ouer to the tyranny of his disease. This I conceive, quoth I. Well, euen thus, quoth hee, do men approach this station of Instruction, which as soone as they arrive at, prefently

fently thee cureth them, giuen her owne receipt vnto them which purgeth out all their ingulphed euils, as by vomit or eiection. What are the enils they cast vp? Error and Ignorance, both which they drunke from the hand of Imposture; Arrogance also, Auarice, Difire, Incontinence, Anger, and all the poyfons which they swallowed downe while they were in the first enclosure. And whither doth shee send them having purged them? Shee letteth them in vnto Knowledge and the other vertues. Which bee they? Why, see you not a com-

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company of faire & modest Matrons there within the gate; amongst whom there is not one that seemeth painted, or curiously adorned, as they before were all? I see them: what are their names? The fore-most of them, hight knowledge, the rest are her sisters, called by the names of Fortitude, Iustice, Integrity of life, Temperance, Modesty, Liberality, Continency & Clemency. Oh goodly comfort! quoth I. How great is humane hope? your hopes quoth he shalbe complète, if you conceiue this relation aright, and apply it vnto your courses

in the world. Sir, affure your selse, quoth I, wee will omit no paines herein. Then shall your endes bee crowned with security, quoth he. But whither doe these Vertues leade the man that enters? Vnto their mother. What is she? Her name is BEATITUDE. Of what quality is she? See you not a way that ascendeth that height there, whereon the tower of the three enclosures is founded? Behold there a faire and florishing matrone, enthroned in state, at the porch of the fayde tower in goodly raiment; yet vntaxable of profusenesse, with

with a crown of roses about her beauteous temples. You say right sir, what is she? she is the person, that is called Beatitude. And when one commeth to her, what doth thee? Shee crowneth him (quoth he) with delight adioyned vnto all the other vertues, as they are crowned that are Victors in dangerous conflicts: what conflicts hath he bin in, said I? In many fore ones, quoth he: and hath conquered many a sauage beast that wounded him pitifully, and ouerthrew him often: yet brought he al their fury vnder, and now is become his owne man, making

king those sauages serue him now, as hee was forced to stoope to them before: What beafts are they you speake of, sir? I would faine knowe that. I speake of 1gnorance and Error, first: are not they true beasts? Yes, and cruel ones too, quoth I. And then, quoth he, I speak of Sorrow, Anguish, Auarice, Intemperance, and the whole Lernean fen of vicious habits. All these hath he now at command, whereas before they commaunded him. O renowned victory, quoth I, and memorably performed! but I pray sir tell me this, what force is there

in the crowne shee giveth him? A bleffed force (young man) there is in that crown. Hee whose browes it encireleth, shall be really bleffed, and lift vp beyond the pitch of misery: nor shall his blisse rely vpon others, but bee fully established in himselfe. Oh what a conquest is there! But what doth he when hee hath this crowne? whither goeth he then? Then the vertues bring him backe the same way that he came, and shewe him those that live there beneath, how miserable and how mischieuous their estate is, and how they dash the ship of their life against

gainst the rocks, keeping no course but rouing at randome without all care or compasse: and how they are ledde away to bondage by their foes; some by Incontinence, some by Arrogance, some by Auarice, some by Vaine-glory, some by one mean of ruine & some by another. And of these gives of perdition they have no meanes in the world to redeeme themselves, but there they lye in fetters of perturbation, all their lives long. The reason hereof is, they haue forgotten the instruction that Lifes Genius gauc them at their ingresse, & so cancannot light of the true course of life. In truth you say well, but why should the Vertues go to shew him the place and perils that he had already passed? He tell you why. At his former passage of them, hee conceived not the halfe of their maleuolence, nor understood the actions that were done there, almost any thing : but was altogether enuironed with doubts, because of the drink of Error and Ignorance which hee had tasted, which made him imagine that for good, which had no goodnesse in it, and so in like maner of euill: Whereby hee was

was thrust into the course of corruption as well as the rest were. But now that he hath attained the knowledge of conueniences, he both beholdes the misery of others, and enioyeth felicity himselfe. But when he hath observed the misfortunes of these men, what doth hee then? or whither goeth he? faith, euen whither hee list himselfe. For he is as secure in euery place, as if he were in the caue of Corycum: and let him liue where hee will, hee shall live in honestie and free from all, euen the least encombrance. All men shall bee as glad of his com-

company as the sicke person is of the Physicians, why but shall he neuer more stand in feare of those beasts you spoke of? shall they have no more power to touch him?no, not a iot. He shall stand at defiance with Sorrow, Trouble, Incontinence, Auarice, Need, and all other extreames whatfocuer: hee shall check and curbe them now as he pleaseth, who before plagued him worse then the stings of Adders, and as the Serpents that kill all other things with their poison, meddle not with the Viper, because his owne venime is an Amulet against all

theirs:

theirs: so likewise shall no euill approach this perfect man, because in himselfe hee hath a preservative against all their infections. All this is well, quoth I: But I pray you sir, tell mee this: I see a great company descending the hil as it were, some with crownes on their heades, seeming to exalt and reioyce, and others without crownes looking like despayring men, with their heads and legges all bruised, and divers women keme to detain them: what are these? They that we are crownes, are the adopted lonnes of Instruction, and reioyce

ioyce at their adoption. The other, are some of them reiected by her, and so falne into miserable estate : o. thers, beeing weakened by Sloth, when they had gotten vp as farre as Tolerance, turned backe againe, and so fell a wandring they knew not whither. But what are the women that follow them? There is Sorrow, Trouble, Desperation, Ignominy, and Ignorance. Why then belike, all the mischiefes that may be, doe follow them at the heeles. So they do, and when they come backe into the first inclosure, vnto Luxury, & Incontinence, they lay all

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all the blame on themselues, and fall a cursing Instruction, and all that are in the way to her, as wretches, and vnfortunate fooles, that leave the tract that these now doe tread, and the pleasures of the first enclosure, to go seek Had I wist, and hunt out a course of such vnhappinesse; refusing to stay and share with them in their delightful goods. And what are their goods? Shall I tell you in a word? Luxury and Incontinence. For like vnto beasts, they are all for the belly, and imagine the filling of that, the full fruite of all their expetted good. H 2 But

But what cal you the other women that come downe there, laughing and making semblance of mirth? They are Opinions: they carry men vp vnto Instruction, and when they have done, come backe and tell the rest how graciously those they presented were received, and how they are now in state of blessednesse. Why, but do these opinions goe in vnto the vertues? Oh no: it is altogether vnlawfull for Opinion to come in the fight of knowledge, they doe only deliuer the men ouer vnto Inftruction, whom the receiuing, they go their waies to fetch e

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fetch more, as shippes doe, that having valaded their fraught make prefently forth for a new voiage, taking in other commodities. truth sir, your comparison is passing good (quoth I) but you tolde vs not yet what it is that Lines Genius sayth vnto those that are to enter the course of life. Hee biddeth them bee of good cheere, quoth hee: and be you of good cheere also, for I will not keepe a letter of the exposition from you: we thanke you most humbly sir, sayd we all. Then hee, reaching forth his staffe againe, pointed H 3 vp,

vp, saying: see you that blind Woman vpon the round stone there, whom even now I tolde you hight Fortune? Yes. The Genius bids them, neuer to give credence vnto her, neuer to imagine any folidity in her bounties, neuer to hold her gifts as your proper goods: for that when shee list, shee will take them from one, & bestow them on another, maugre all contradiction, it is her ordinary practice. And therefore hee warneth them, not to delight in her beneuolence, nor to grieue at her forwardnesse: neuer to be conquered, either by en

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her curstnes or her curtisies, to giue her neither praises nor curses, seeing she doth nothing with discretion, but hurleth all about at fix and seuen, as I told you already. Therfore doth this Genius bid vs neuer wonder at her exploits, nor play the bad borrowers, to count another mans mony our owne, and to be offended, and hold our selves injured, if it bee demanded againe: forgetting that our credit lent vs it, vppon condition to haue it restored without contention. Thus (faith this Genius) must we stand affected to the benefits of fortune, and to re-

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member well, that it is one of her old tricks to give, and take againe, and then to give one far more, and presently to take away all enery iot, both what she gaue last, and what she left before. He bids vs therfore take her gifts, & hauing them, make hast with them to that firme, and constant kinde of bounty. Which is that? That which Instruction giueth to those that come safe to her Tower to aske it. And what giucth shee? Shee giueth the True knowledge of profitable things, a gift of vnchangeable goodnesse and security. To her therefore hee e

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hee wils them all to make hast, and when they come to Luxury, and Incontinence, the two women afore-named, to passe by them speedily, and stop the eares vnto their inueygled perswasions, & so to hasten on vntill they come vnto False Instruction. There he aduiseth them to make a little stay, and take what they like of her for their Viaticum the rest of their journy: And then to scowre away with all speede vnto the Pallace of True Instruction. This is the charge that the Genius of life layeth vppon all that are vppon enterance into the first en-H 5 /closure: closure: He that either refuseth it, or misapplyeth it, comes home by vnhappinesse and ruine. This mine honest friends is the exposition of this Table: If you would be further satisfied in any thing else, propound it, and I will resolue you. Gramercy, curteous sir. I pray you then what is it that their Genius wisheth them to take at the station of False Instru-Etion? Such things as they shall neede. And what bee those? Letters, Languages and Disciplines, which Plato called the bridles of youth, keeping them out of worse imployments. Must

Must hee that will passe to True Instruction needes take these here; or may hee let them alone if he please? Hee neede not vnlesse hee list: They are convenient, but wholly impertinent to vertue.

No? are they not necessary for the bettering of our vnderstandings? Yes, but our goodnesse may have increase without them, yet are they not altogither vnuseful. For wee may heare a doctrine read by another, and yet it were not amisse if wee could read it in the language our selves, then wee benefit by his reading neverthelesse.

lesse: so that one may be without these disciplines, well enough. I but are not these that vnderstand the artes, of a better hability to haue goodnesse infused into them, then others that want those disciplines? No, how should that be (quoth hee) when they are as badly conceited of the true nature of good and euill, and as blacke with the pitchy touch of viciousnesse, as others that vnderstand nothing? It is an easie thing for one to be a deepe scholler, and a Master of all the disciplines, and yet bee as prone to drunkennes, intemperance,

perance, auarice, iniury, trechery; yea and madnesse, as hee that never faw the infide of a school-house. There are plenty of those examples, we need not goe far to fetch them. And therefore what prerogative hath learning in the reformation of a mans exorbitances? Truly none, quoth I, if things goe thus. But why then are those schollers in the second enclosure, as neerer neighbors to True Instruction then the reft?

Alasse, sayth hee, what good get they by that; When wee see often that divers passe out of the first enclosure, from Incontinence and the other vices, vnto true instruction without once resting amongst those Disci. plinarians? What man then can auouch their estate better, because of their place? They are eyther more dull; or more idle then others. VVhy, fayd I, how is that? Because, sayth hee, though those of the second enclosure vvere cleare from all faultes else; yet this alone stickes by them for euer, To professe to knowe that, whereof they are vtterly ignorant: which conceit of themselues, doth make them by farre, more slacke

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in the quest of true Instru-

Againe, doe you not see how the Opinions come flocking out of the first enclofure vnto them? These are the causes why their estate is not an haire better then the others, vnlesse Repentance and they fall once acquainted, and that they bee verily perswaded that they dwell not with True Instruction, but with her counterfeit, which draweth them into errors, and so stoppeth all the meanes of their reformation and passage to security. Wherefore strangers, quoth hee, vnlesse

vnlesse you take this course, and beate this discourse of mine ouer and ouer, vntill you have gotten the habite thereof (to which ende you must continue an often revolution thereof in your meditation, and make it your thoughtes principall practice) you shall neuer make vse of any word that you have heard: Sir, wee will do our best endeuours. But I pray resolue vs this: Why are not those things worthy the name of goods which Fortune giueth vnto mans vse? as life, health, riches, honours, children, conquests, and such other her

her bounties: and why are not their contraries euills? this assertio seemeth strange and incredible vnto vs. Wel quoth he, be sure then that you answere directly vnto that I shall demand. I will, quoth I: whether is it good for him that is an euill liner, to live, at all or no? It is not good I think (quoth I) for him to live, but rather euill. How then can life (faith he) bee good at all, if it bee euill for him? Because (quoth I) as to the badde liuer, life is badde, so to the good liver, life is good. So then, you hold life both good and badde. That I doe,

doe, fayd I. O beware of an absurdity (quoth hee.) It is impossible for one thing to bee good and euill. For so it should bee both profitable and hurtfull, and likewise alwaies, both to bee affected and auoided, and that both at one time. This is an abfurdity indeed, quoth I. But if hee that liueth badly, have a badnesse by living so; how can life but bee badde vnto that man? I but, quoth he, it is one thing to live, and another to live badly. That is true, quoth I. So then life in it selfe is not bad. For if it were so, it would bee

bee so to the best lines, as well as the worst: For, all shuld have a life that should bee a badnesse in it selfe. You say true. VVell then, life beeing communicated both to the good lives & the euill, to liue, of it selfe, is neither good nor euill, no more then cutting or burning is, both which are good in some diseases, but hurtfull vnto all found bodies. So is this life: and therefore propose this to your selfe: whether had you rather live bad ly, or dye honourably? The latter should be my choyce, quoth I. So then, quoth he, death in it selfe is no badde thing thing belike: for it is oftentimes to bee preferred before life. Most true. Well then, sicknes & health haue one and the same respect. For occasion may so fal out, that it befitteth not the sicke man to recouer. It may be so. Good, waigh riches then in the same ballance. Suppose that which is often seene: A man hath great wealth, and applieth it to no good vse: Many such there are. Do not his riches then helpe his beatitude any way? I think not, because of his own badnes. Why then very well, it is not wealth, but wife Instruction that maketh

keth a man happy. Surely so it seemes. How then can riches be good, when they haue no power to better their possessors? They cannot indeed. Well, it is besitting then that some should not bee rich at all; because they are ignorant of the true vse ofriches. Nay, I am of your mind in that. How then can that bee any way pertaining to goodnesse, which must bee oftentimes withheld from the vse of divers persons, so that he that can vse wealth, as wealth should be vsed, may liue well, and he that cannot, must needes breake downe his owne quiet?

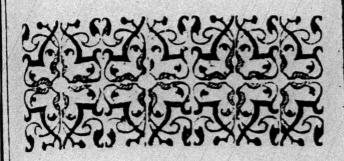
ct? you strike on truth in all things, sir. Lastly (quoth he) it is the esteeme of those for goods, or the contempt of them as euils, that molesteth and offendeth the cogitations of men, prizing them as things of fuch excellent worth, and the onely conducts vnto the court of happinesse, & this maketh them vndergo all actions, even of how wicked a front soeuer, onely for the attainment of these glosses. These accidents attend on all such admirers of externall shewes, because their dul vnderstandings can no way penetrate into the natures of things truly

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truly good, they are so graueled in the quick-sands of erroneous Ignorance.

The end of Cebes his Table.





Entle Reader, to be too servile or too licetious, are alike amise in a Transla-

ter: for the one oftentimes darkneth the beautic of the worke, there being certaine properties almost in enery language, which cannot, word for word, in termes terminant, be expressed in another: And like-

likewise to swerue too much from the Author, implictha secret disabling, as if the Original might be bettered; which cannot but sauour of much selfopinion and singularity, yet if there were a necessity to erre in either, I had rather be ouerstrict, then any whit too bold: having to Precedent, (it were contumely to say lesse) that great Magazine or Storehouse of all learning M. Casaubon: who in the translation of this Peece, hath tied himselfe very precisely to his Text. From so learned a hand the Author can lose little lustre, lesse vigour. However, by powring it out of the Latin into the vulgar,

vulgar, the great disproportion of Languages and abilities considered, it cannot but (by my vnskilfulnesse) it hathtaken some wind.

In this mention it commeth oftentimes into my minde to maruaile whence it (bould be, that Homer, Theocritus, Plutarch, Heliodorus, with divers others, are so lamely done in the Latin (be it spoken with the supportation of better indgements) and so happily in the French. wee may not challenge the powerty of the Latin, the negligence of the Translators, (having been all very learned) much lesse the Latin Idiom, as disobedi-

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ent or refractiony to the Greek. we should be almost as vaine as Picardus, to aduance the French before the Latin: who maintaineth after his Mountebank impudent fashion, that the French is more ancient & copious then the Greeke; and that they spake Greeke in Marselles before they spake it in Athens. The French is elegant enough, passably copious, happie in composition, and hath many Gracismes, which couch very aptly when they are cald for; yet in no degree comparable with the learned Lanquages.

Not to abuse thy leisure and mine owne, in these imperti-

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nent things, as little in disputing whether this our Author bee that Theophrastus, Aristotles Scholler, whom Tullie termes his Delicias, or some other, in regard he reporteth himselfe to be 99. and Diogenes Laertius setteth him downe to be but 85. It sufficeth vs that he bath deserved well of vertue and good manners; having very liucly and harpely described those deformed vices which flourished in his time, but raigne in ours. The which youthfull freshnes, in the going downe of his strength, when Age had snow. ed upon his bead, is as praiseworthy, as that rare encounter

ter in PETRARCH.

Pensier canuti in giouenil etade.

But because there was never any thing rendered so happily, as to be both a Text & a Comment: and for that in this Treatise there are many words hard to be under stood without exposition, neither can they be well expounded but by such as are well verst in Antiquitie, which in these times is almost a relative to superstition, yet for the ease of so presudicate Readers, that they may have a cleare passage, the hardest wordes are made intelligible:

As first to begin with Dionysia,

nysia, mentioned in the Chapter of Garrulitie: (That the Seas, after the Dionysian Feasts, will become very smooth) The Athenians did celebrate many Feasts called Dionysia or Liberalia, which were kept, the Spring approaching, in the Cittie; in Autumne, in the fields: And the se were preparatives to those more solemne Bacchanals or Carninals. wherefore the Greekes, when they mention Dionysia alone, they meane those which were celebrated in the Spring, as Theophrastus in the passage on this place. For in Winter, the Seas were lockt up: and in the Spring they began

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gan to open: in Winter vitterly vnnauigable, as appeareth by Horace, Vigetius, and others.

Mysteria, likewise mentioned in the same chapter, were Ceremonies celebrated by night: And there was a kind of cmulation amongst them that did celebrate, who should set up the greatest light or taper, as there is mention here of Damippus.

Odeum, likewise mentioned in the same Chapter of Garrulitie, as Plutarch reporteth in Pericles, was a place, whither Musitions and other such like did resort to delight their Auditors and Spectators

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and this principally was vied before the building of the Theater. Their corne was wont to be fold there: and in time of dearth, it was given and distributed to the poore: where all controversies belonging to Corne and Victuall were debated and decided.

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Of the Redeemers of the Theaters mentioned in the Chapter of Ribaldrie; these Redeemers (so tearmed) were such as did hire scaffolds, or Stages, instantly to be made. Demosthenes calles them plaine Carpenters. Those of the poorer sort did receive (man by man) money out of the common treasuric to buy them-selves

selves places to see. Hence is so frequent mention in the Greek Orators, of mony appointed for the Theater. At the lutter end of the Playes, these same redeemers of the Theaters suffered all to come in (Cut and long tayle as wee say) freely without paying.

They which did sacrifice, commonly did feast, or (if they did not) sent part of their sa-

crifice to their friends.

It was the manner of the Athenians, that if they were to sell any thing, they weed the helpe of some to finde them out Customers. These are commonly termed Brokers with ws. When the thing is solde, hee brings

brings Customers to see it; as it is in the Chapter of Vn-seasonablenesse.

Of this place is properly to bee understood that of Plato in the twelfth booke of his Lames; in these words: Let him bee a furety or vndertaker, which selleth another mans commoditie: And let him bee his warrantise, if the feller fell that, the propertie whereof is not in himselfe. Therefore, he is as lyable to make good the euiction, who selleth for another, as he in whom the property of possession is.

The Philosopher ruleth

it thus: That such a Broker, Factor, Agent, or atturnie, shall bee taken as an absolute surety: so as if the thing bought bee eucted from the buyer, by reason the seller his possession was not good, hee may sue the Broker, and recover, as of the owner, whose he sayd the goods were when he sold them.

This is Plato's opinion.

And in Rome, as Vlpian reporteth, when they fold any thing, they gave a Surety. whom they termed commonly, A second warrantise.

Hee easily vndertaketh what hee is notable to performe,

forme, as it is in the Chapter of Ouer-officiousnesse. This proceedeth not out of a natural bountie; but out of a rusticity, or weakenesse rather, either. unwilling to discouer their owne want, or not knowing how hand somely to deny: according to that of Seneca. Multos, inquit, liberales facit frontis imbecilitas. rusticity, or foolish bashfulnesse, hath made many liberall against their will.

In the Chapter of Stupidity, Theophrastus maketh the blockish fellow, rather to labour of want of memory, then wit, sayth a Cauiller. It was likewise want of memory

in the fellow, who riding upon an Asse, cryed out that he missed an Asse; missing the Asse he rode upon: having one too many by himselfe.

Thyriacall viols or bottles, in the Chap. of Smoothnesse. Thyrium is a Towne in Acarnania, as Stephanus reporteth, whereof there is much mention in Polybius. It may be some excellent clay: the grace wher of should seeme to bee of a round pharicall forme. There were also of the same forme, made of leather. T'ere were some (likewise) made of wood, which were called Samia.

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The holy gate in Athens, in the Chapter of Blockishnesse. It's doubted whether there was a gate, by which the dead were carried out. For in many Cities of the Romans, it was not lawfull to bury within the City. There was a gate, through the which the condemned were to passe to execution in other Cities of Greece. Plutarch witnesseth, That there was Porta scelerata, a cursed gate. The manner was to execute Offenders without the Pomæria. Pomærium is a certuine space about the walls of the City or Towne, as well within as without, where 'tis not

not lawfull to plough, build houses, or inhabite, for feare of hurting the defences of the Towne; termed the territorie, or exemption. Extra portamire, in Plautus. Vis sine sebre mori? wil you dye without an Ague? in Martiall, alike Prouerbiall.

Aqua lustralis, in the Chapter of Superstition. Their holy water wherewith they were sprinkled, was after this fashion. First, before at the gates of the Temple stood a great water-pot like a Diers sat, or Chaldron, wherein was dipped a sire-brand, taken from the Altar when the sacrifice was burned; and with that

that, al which entred the Temple did besprinkle themselues, or were bedewed by the Priest. Nor only in their houses, but at the entrance into their Market places they had them. It was likewise the fashion, that in private houses, until the body was carryed out to burying, there was likewise a great vescell full of holy-water, with which all going out of the house did besprinkle themselves; all that were invited to the funerall.

Orphetulists in the same Chapter. Orpheus brought a kinde of Ceremonies into Greece. They which taught them were termed Orpheotilists.

ry moneth, the Athenians were (as it were) initiate or matriculated into these orders. They were persuaded that they that were free or entredinto these my steries, should enion great honour in hell.

That hee might cut his haire, in the Chapter of Bastard-Ambition. Toung youths were their have long, till they were sifteene or sixteene yeares of age; then their Parents I rought them forth to cut it: and promiscuously the Greekes and the Romans did wowe, or consecrate their sirst haire to some god or goddesse: and as they did preserve it in honor

honor of them, so they did cut it off, and leave it in their Temples: whereof there is testimony in Pindarus, Æschylus, Festus, and others. And they did consecrate it to Hercules, or some other god, whose Temples they had in their Cities. Thus the vulgar did. But they which would bee in an higher straine, by an ancient decree or custome of the Athenians (wherof Plutark makes mention in Theseus) consecrated their haire to Apollo: and when the time was come, the fathers brought their sonnes to Delphos, there to leave their baire.

A Melitæan Plant, in the

same Chapter: whether these little Melitæan diminutiue dogges came from the Iland in the Affricke Sea, or that other in the Sicilian, it matters not much.

The Prytanzi were Officers, which in the needfull distressed times of the Commonwealth assembled the people to. gether, shewed the wants and necesities of their state, did per-(wade and excite them to liberall supplies and contributions. Then every one rose up, according to his ranke and place; and if hee had any intention to contribute, hee made it publikely knowne; if otherwise, he stole amay

away secretly, as may appeare by this place.

Polidion was the last Autumnall Moneth in the Attick yeere, answering to our Moneth of September, or Ianuary.

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THEOPHRASTI Characteres Ethica.

THEOPHRASTVS
HIS MORALL
Characters:

OR
Description of Maners.

Ftentimes heretofore cosidering of
this businesse with
good attention, I did much
wonder whence it should
be that all Greece beeing of
clime

clime and temperature of aire, and Grecians in generall bred and trained vp after one fashion, should notwithstanding in manners & behauiour bee so different and vnlike. I therefore, O Policles, having a long time observed the divers dispositions of men, having now liued 99. yeares, hauing conuersed with all sorts of natures bad and good, and comparing them togither: I took it my part to set down in this discourse their seuerall fashions and maners of life. For I am of opinion, my Policles, that our children will proue the honester and better conditioned, if we shall leave them good precedents of imitation: that of good children they may proue better men.

But now to the purpose: It shall bee your endeuour to attend and examine what I say. Therefore not to ouer-preface to that which must be sayd; I will begin with those which delight in cauilling. And first I will define the vice it self: Then I will describe the Cauiller by his fashion and maners; afterwards, I will generally set downe other affections of the minde.

clime and temperature of aire, and Grecians in generall bred and trained vp after one fashion, should notwithstanding in manners & behauiour bee so different and vnlike. I therefore, O Policles, having a long time observed the divers dispositions of men, having now liued 99. yeares, hauing conuersed with all sorts of natures bad and good, and comparing them togither: I took it my part to set down in this discourse their seuerall fashions and maners of life. For I am of opinion, my Policles, that our children will proue the honefer and better conditioned, fwe shall leave them good precedents of imitation: that of good children they

may proue better men.

But now to the purpose: It shall bee your endevour to attend and examine what I say. Therefore not to ouer-preface to that which must be sayd; I will begin with those which delight in cavilling. And first I will define the vice it self: Then I will describe the Cauiller by his fathion and maners; afterwards, I will generally set downe other affections of the minde.

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I. Cauilling.

Cauilling or cauillation (if wee should define it rudely) is a wresting of actions and words to the worse or sadder part. A cauiller is he, who will entertaine his enemies with a pretence of loue; who applaudeth those publikely, whom secretly he seeketh to supplant. If any man traduce or depraue him, hee easily pardoneth him without any expostulation. Hee passeth by iests broken vpon him, and is very affable with those, which chalenge him of any iniury by

by him to the done. Those which desire hastily to speak with him, he giveth them a Come-againe. Whatfoeuer he doth, he hideth; and ismuch in deliberation. To those which would borrow money of him, his answere is'tis a dead time; I sell nothing. And when he felleth little, then hee braggeth of much. When hee heareth any thing, he wil make shew notto observe it: Hee will deny hee hath seene what hee sawe. If hee bargaine for any thing in his owne wrong, he will not remember it. Some things he will consider of: somethings he K 2 knowes

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wil consider of: some things he knowes not; others hee wonders at. These words are very vsuall with him, I do not believe it; I thinke not fo, I wonder at it; of some of these I was so perswaded before. He will tell you, you mistake him for another: he had no such speech with me. This is beyond beleefe: finde out some other eare for your stories. Shall 1 beleeue you, or disable his credite? But take you heede how you give credite to these received sayings, veiled & infolded with fo many windings of dissimulation. Men of these maners are to bee shunned more then Vipers.

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Of Flatterie.

Flatterie may be fayd to be a foule deformed custom incommon life, making for the aduantage of the Flatteter. A Flatterer is such a one, as if hee walke or conuerse with you, will thus say unto you: Do you obserue, how all mens eyes are vpon you? I have not noted any inthis Towne, to be so much beheld. Yesterday in the Gallerie you had reason to be proud of your reputation. For there being at that time assembled more then 30. persons, and question K 3

being made which should be the worthiest Citizen; the company being very impatient it should be difputed; concluded all vpon you. These and such like he putteth vpon him. If there be the least moat vpon his clothes, or if there be none, hee maketh a shew to take it off: or if any finall straw or feather bee gotten into his locks, the Flatterer taketh it away; and smiling saith, you are growne gray within these few dayes for want of my companie, and yet your haire is naturally as black as any man of your yeares. he reply, the Flatterer proclai-

claimeth silence, praiseth him palpably and profuselyto his face. When hee hath spoken, he breaketh out into an exclamation, with an 0 well spoken! And if hee breake a iest vpon any, the Flatterer laughes as if hee were tickled; muffling himselfe in his cloake, as if hee could not possibly forbeare. As he meeteth any, he plaieth the Gentleman-vsher, praying them to give way; as if his Patron were a very great person. Hee buyes peares and apples, & beares them home to his children, and gives them (for the most part) in his presence: and kiffing K4

kissing them, crieth out, o the worthie Fathers lively picture! If he buy a shoo, if he be present, hee sweares his foot is far handsomer, and that the shoo mis-shapes it. If at any time he repaire to visit a friend, the Flatterer plaies the Herbinger; runs before, & aduertiseth them of his comming: and speedily returning backe againe, telleth him that he hath giuen them notice thereof. Whatsoeuer belongeth to the womens Academie, as paintings, preservings, needle-workes, and such like; he discourseth of them like my Ladies woman. Of all the ghests,

ghests, he first commends the wine, and alwaies fitting by his Ingle, courts him; asking him how sparingly he feeds, and how he bridles it: and taking some speciall dith from the Table, taketh occasion to commend it. Hee is busie and full of questions; whether this man be not cold; why hee goes fo thinne; and why hee will not go better cloth'd? Then hee whispers in his Patrons care:and, while others speak, his eye is still upon him. At the Theater, taking the cushions from the boy, he setteth them vp himselfe: hee commendeth the situation and K 5

and building of the house; the well tilling and husbanding of the ground. In conclusion, you shall alwayes note a flatterer to speak and doe, what he presumeth will be most pleasing and agreeable.

3. Of Garrulitie.

Garrulity is a slippery loosenesse, or a babling of a long inconsiderate speech. A Pratler or Babler is such an one, that vnseasonably setting vpon any stranger, will commend his wife vnto him; or tell his last nights dreames, or what meates, or how many dishes he had at such

such a feast: and when you listen him, or that he growes a little encouraged with your attention, he will complaine, that moderne men are worse then those of elder times: that corne is too cheape, as rents are now improu'd: that there are too many strangers dwelling in the Towne: That the Seas, after the Dionysian feasts, will be more smooth, and obedient to the Saylors : and that if there fall good store of raine, there will be greater plenty of those things, which yet are lockt vp in the bowels of the earth: and the next yeare he will till his ground: That,

That 'tis a hard world: and that men haue much ado to liue. And that when the holy Ceremonies were celebrated, Damippus set vp the greatest light: inquireth further, how many columnes are in the Odeus: and yesterday, hee fayth, I was wamble-cropt, and (lauing your presence) parbrak't: And what day of the moneth is this? But if any man lend him attention, he shall neuer be cleare of him. Hee will tell you; That the mysteries, Mense Boedromione, Apaturia, Pyanepsione, Possidione, the Dionysia, which now are, were wont to be celebrated. These

These kind of men are to be shunned, with great warines and speed, as a man would preuent or out-run an Ague. For its a miserable condition, to continue long with those which cannot distinguish the seasons of businesse and leisure.

4. Of Rusticitie or Clownishnesse.

Rusticitie may seeme to be an ignorance of honesty and comelinesse. A Clowne or rude sellow is he, who will goe into a crowd or presse, when he hath taken a purge: And hee that sayth, that Gar-

Garlicke is as sweet as a gilliflower: that weares shooes much larger then his foot: that speaks alwais very loud: who distrusting his friends & familiars, in serious affairs aduifeth with his feruants: who, the things which hee heard in the Senate, imparteth to his mercinaries, who do his drudgery in the coutry: one that sitteth so with his hose drawn vp at his knee as you may see his skin. Vpo the way, what soeuer strange accident he encountreth, he wondreth at nothing. But if hesce an oxe, an asse or a goate, then the man is at a stand, and begins to look about il-

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bouthim: proud when hee can rob the cupbord or the Celler, and then snap vpa scrap; very carefull, that the wench that makes the bread take him not napping. grinds, caters, drudges, purneighs, & plaies the Shutler, for all things belonging to a house-provision. When he is at dinner, he casts meat to his beasts: if any body knocke at the dore, he listens like a Cat for a mouse. Calling his dog to him, & taking him by the fnout: This fellow, faith he, keeps my ground, my house, & al that is in it. If he receive money, he reiects it as light; and desireth to haue it changed.

If he have lent his plough, his sythe, or his sacke; hee sends for them again at midnight, if he chance to thinke of them in his sleepe. Comming into the Citie, whomsoeuer he meeteth, he asketh the price of hides and faltfish, and whether there bee any playes this new moone: and so soone as hee doth alight, he tels them all, that hee will be trimmed: And this fellow still sings in the Bath; and clowts his shooes with hob-nayles. And because it was the same way to receiue his salt meates from Archia, it was his fashion to carry it himselfe.

5. Of

5. Of faire speech or smoothnesse.

Smoothnesse, or fawning, if we should define it, is an encounter containing many allurements to pleasure; and those (for the most part)not more honest then they shuld be. But a Sleeke-stone or Smooth-boot (as we terme him) is hee, that saluteth a man as farre off, as his eye can carry levell; stileth him Most worthie; admireth his fortune; and taking him by both the hands, detaineth him, not suffering him to passe. But having a while accomaccopanied him, is very inquisitive when hee shall see him againe; embroidering and painting out his praise. The same being chosen an Arbitrator, endeuoureth not only to cotent him on whose behalfe he is chosen, but the aduerse part likewise, that so he may be held an indifferet friend to them both. He maintaineth, that strangers speake wiser & iuster things than his own fellow-Citizens. Being inuited to a feast, he entreateth the master of the entertainment to send in for his children: and when they are come, he sweares they resemble their

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father, as necre as one figge doth another. Then calling thé to him, he kisseth them, and setteth them by him: and iesting with others of the company; saith he, Compare them with the father, they are as like him, as an apple is like an oyster. Hee will luffer others sleeping to rest in his bosom, when he is loden with a sore burden. Hee trimmeth himselse often: he keepeth his teeth cleane and white: changeth and Turkizeth his cloathes. His walk is comonly in that part, where the Goldsmiths & Bankers tables are: & vseth those places of activity where young youths do exercise theselues.

At shewes and in the Theaters, hee placeth himselfe next the Prætors; but in the Courts of Iustice he seldom appeares. But he buyes presents, to send to his friend at Byzantium. Little dogges, and Hymæsian hony hee fends to Rhodes: and he tels his fellow-Citizens that hee doth these things. Besides, he keepes an Ape at home; buyes a Satyre, and Sicilian Doues; and boxes of Treacle, of those which are of a round forme; and slaves, those that are somwhat bending and oblique, brought from Lacedamon; and Tapistrie, wherein the Persians are

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are wouen and set out. He hath a little yard, grauelled, fit for wrestling; and a Tennis Court. And these parts of his house, his maner is to offer or present vnto any he meets, whether Philosopher, or Sophister, or those which exercise theselues in Armes, or Musicke, that there may vse their cunning: which while they doe, he speaking to one of the lookers on, as if he were but a meere spectator himselfe, saith: I pray you whose wrestling place is this?

6. Of

6. Of Senselesnesse, or, Desperate boldnesse.

Senselesnesse is that, wherby a man dareth both speak and doe against the lawes and rules of honesty. The man is he, which readily (or rashly) takes an oath; who is carelesse of his reputation; reckons little, to bee raild vpon; is of the garbe or difposition of a crafty Impostor; a lewd dirty fellow, daring to doe any thing but that is fit. Hee is not ashamed, being sober, in coole bloud, to dance Country dances and Matachines, asia Zanie or Pantalon; and when the Iuggelers shewe their trickes, to goe to every spe-Ctator

Stator and beg his offering: And if any man bring a toké would pay nothing, then to wragle & brabble extremely; fit to keep an Alehouse, or an Inne: to be a Pandar or a Tole-gatherer, a fellow that wil forbeare no foule or base course: He will be a comon Crier, a Cook, a dicer; he denies his mother food. Being couided of theft, he shall be drawn & halled by head and shoulders; he shal dwelloger in prison, then in his own house. This is one of those, which euer & anon haue a throng about the, calling to them al they meet, to whom they speak in a great broken Tone, rayling on the. And

And thus they come and goe, before they vnderstand what the matter is : whilest hee telleth some the beginning; some scantly a word; others he telleth some little part of the whole; affecting to publish and protest his damnable disposition. Hee is full of suites and actions; both such as hee suggesteth against others; and such as are framed against him. He is a common maker of Affidauit for other mens absence. Hee suborneth actions against himselfe: In his bosome hee beares aboxe, and in his hand a bundle of papers. And such is his impudenc e

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impudence, hee giues himselse out to bee General of the Petti-foggers & knights of the Post. Hee puts out money to vsc : and for a groat, takes dayly 3. threefarthings. Hee goes oftenimes into the Fish-market, Tauerns, Cookes Thops, and Shambles: and the money that he gets by his brocage, he commonly hides in his mouth. These men are vewhard to be indured: their iongues are traded in detradion: and when they raile, they doe it in such a stormie and tempestuous fashion, as all Courts and Tauerns are pesterd with their clamors. L

7 Of Loquacitie or Ouerspeaking.

Loquacitie is a loosenesse or intemperance of speech. A pratling fellow is he, who faith to him with whom hee discourseth, whatsoeuer hee beginneth to say, anticipates him; That hee knoweth all alreadie, and that the other saith nothing to purpose; and that if bee will apply himselfe to bim, bee shall understand fomewhat: Then interrupting him, Take beed, saith he, that you forget not that you would say, &c. You doe well that you have cald it tominde. Gr.

&c. How necessarie and vsefull a thing confidence is! There's something that I have mitted now, &c. You apprehend it very readily, &c. I did expect that we should thus iump together, &c. And keking the like occasions of pratling and verbolity, permitteth them no truce nor breathing time with whom he discourseth. And when he hath killed these, then he assaulteth fresh men in troopes, when they are many assembled together. And those, being seriously imployed, hee wearies, tires, and puts to flight. Comming into Playes, & wrest-

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ling places, heekeepeth the boyes from learning; pratling with their Masters : and if any offer to goe away, hee followeth them to their houses. If any thing done publikely be knowne to him, he will report as private. Then he will tell you of the warre, when Aristophanes that noble Orator lived: or he will tell you a long tedious tale of that battaile which was fought by the Lacedemonians under Lysander their Generall: and, if ever he spake well publikely himselfe, that must come in too. thus speaking, he inveigheth against the giddy multitude; and

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and that so lamely, and with such torment to the hearers; as that one desireth the art of oblinion; an other fleeps; a third gives him over in the plaine field. In conclusion, whether he sit in judgement (except hee sit alone) or if he behold any sports, or ifhe sit at a table; he vexeth his Pew-fellow with his vile, impertinent, importunate prattle: for it is a hell to him to be filent. A secret in his brest, is a cole in his mouth. A Swallow in a chimney makes not fuch a noise. And, so his humour be aduanced, he's contented to be flouted by his very boyes, which ieare

ieare him to his face; entreating him, when they goe to bed, to talke them asleepe.

> 8. Of Newes-forging, or Rumor-spreading.

Fame-spreading, is a deuising of deeds and words at the fancy or pleasure of the Inuenter. A Newes-monger is he, who meeting with his acquaintance, changing his countenance and smiling, asketh whence come you now? How go the rules now? Is there any newes stirring? and still spurring him with questions, tels him there

there are excellent and happy occurrents abroad. Then, before he answereth, by way of preuention asketh, haue you nothing in store? why then I will feast you with my choicest intelligence. Then hath hee at hand some cast Captaine, or cassierd Souldier, or some Fifes boy lately come from war, of whom hee hath heard some very strange stuffe, I warrant you: alwaies producing such authors as no man can controle. He will tell him, hee heard that Polyspherchon and the King discomfitted and ouerthrewhis enemies, and that Cassander was taken pri-L 4 soner.

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n e soner. But if any man say vn. to him, Doe you beleeue this? Yes marry doe I beleeue it replyeth he : for it is bruted all the Towne ouer by a generall voice. The rumor spreadeth, all general ly agree in this report of the warre; and that there was an exceeding great ouerthrow. And this hee gathereth by the very countenance and cariage of these great men which fit at the sterne. Then he proceedeth and tells you further, That hee heard by one which came lately out of Macedonia, who was present at all which passed, that now these, fine dayes hee hath

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hath bin kept close by them. Then he falleth to termes of commiseration. Alas, good, but vnfortunate Casander! 0 carefull desolate man! This can misfortune doe. Casander was a very powerfull man in his time, and of a very great commaund: but I would entreat you to keep this to your selfe; and yet he runneth to every one to tell them of it. I do much wonder what pleasure men shuld take in deuising and dispersing those rumours. The which things, that I mention not the basenesse aud deformity of a lye, turne them to many inconveniences. 1.5 For,

For, it fals out oftentimes, that while these, Montebanklike, draw much company about them, in the Baths and fuch like places, some good Rogues steale away their clothes: others, sitting in a porch or a gallery, while they ouercome in a sea, or a land-fight, are fined for not appearance. Others, while with their words they valiantly take Cities, loose their. suppers. These men lead a very miserable & wretched life. For what Gallery is there, what fliop, wherein they waste not whole dayes, with the penance of those, whose cares they set

on the Pillorie with their tedious vnioynted tales?

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9. Of Impudencie.

Impudéce may be defined A neglect of reputation for dirty Lucres sake. An impudent man is he, who will not stick to attempt to borrow mony of him, whom he hath already deceived; or from whom he fraudulently fomwhat detainerh. When he facrificeth, and hath feafon'd it with falt, layeth it vp and suppeth abroad: and calling his Page or Lacquy, causing him to take vp the scrappes, in enery mans hearing faith: You

You honest man, fall to, I pray you, doe not spare. When he buyeth any meat hee willeth the Butcher to bethinke himselfe if in ought he were beholding vnto him. Then sitting by the skales, if he can he will throw in some bit of flesh, or (rather then faile) fome bone into the skales: the which if he can slily take away againe, he thinkes he hath done an excellet peece of service; is not, then hee will steale some scrap from a table, and laughing fneake If any Strangers away. which lodge with him, defire to see a Play in the The ater, hee bespeaketh a place for

forthem; and vnder their expence intrudeth himselfe, his children & their pedant. And if hee meet any man which hath bought some small commodities, he beggeth part of the of him. And whehe goeth to any neighbours house, to borrow salt, barly, meale, or any the like: such is his impudence hee enforceth them to bring any thing, so borrowed, home to his house. Likewise in the Bathes, coming to the pans and kettles after he hath fild the bucket, washeth himself; not without the flormes & clamors of him that keepeth the Bath and when he hath done

done, saith I am bathed: And turning to the Bather or Bath-keeper, saith, Sir, now I thanke you for nothing.

10. Of base Auarice or Parsimonie.

Base or sordid Parsimony, is a desire to saue or spare expence without measure of discretion. Basely parsimonious he is, who being with his feast-companions doth exact and stand vpon a farthing as strictly, as if it were a quarters rent of his house; and telleth how many drinking cups are taken out, as if he were lealous of some Legier-

Legier-demaine; one of all the company that offereth the leanest sacrifice to Diama. Now what expence soeuer he is at, he proclaimeth and aggrauateth it, as a great dilbursement. If any of his servants breake but a pitcher, or an earthen pot, he defalketh it out of their wages. If his wife loofe but a Treuet, the Beacons are on fire: hee will tosse, turmoile, and ransacke euery corner in the house; beds, bedsteds, nothing must be spar'd: He felleth at such rates, that no man can do good vpon it. No man may borrow any thing of him; scantly light a stick

a stick of fire, for feare of setting his house on fire, not part with so much as a rotten fig, or a withered Olive. Euery day he surueighs his grounds & the buttals therof, lest there be any incroaching, or any thing remou'd. If any debtor misse his day but a minute, hee is sure to pay soundly for forbearace; besides vsurie vpon vsury, if he continue it. If he inuite any, he entertaines them fo as they rise hungry: and when hee goes abroad, if hee can scape scotfree, hee comes fasting home. Hee chargeth his wife, that shee lend out no salt, oyle, meale,

or

or the like: for you little thinke, saith he, what these come to in a yeare. word, you shall see their Chests moldie, their keyes rustie for themselves, their habit and diet is alwaies too little for them and out of fashion. Small troughes wherein they annoint themselves: their heads shauen, to saue barbing: their shoos they put off at noone dayes, to faue wearing: they deale with the Fullers, when they make cleane their clothes, to put in good store of Fullers earth, to keepe them from foile and spotting.

11. Of Obscanity, or Ribaldry.

Impurity or beastlinesse is not hard to be defined. It is a licentious lewd iest. He is impure or flagitious, who meeting with modest women, sheweth that which taketh his name of shame or secrecy. Being at a Play in the Theatre, when all are attentiuely silent, he in a crosse conceit applaudes, or claps his hands: and when the Spectators are exceedingly pleased, he hisseth: and whe all thecompany is very attentiue in hearing and beholding

holding: he lying along, belcheth or breaketh wind, as if Acolus were bustling in his Caue; forcing the Spectators to looke another way: and when the Hall or Stage is fullest of company, comming to those which sel nuts and apples, and other fruits standing by them, taketh them away and muncheth them; and wrangleth about their price, & such like baubles. Hee will call to him a stranger hee neuer saw before; and stay one whom hee seeth in great haste. If he heare of a man that hath lost a great sute, and is condemn'd in great charges, as hee

he passeth out of the Hall, commeth voto him, and gratulateth, and biddeth God give him ioy. And when he hath bought meat; and hired Musicions, hee sheweth it to all he meeteth and invites them to it. And being at a Barbars shop, or an anointing place, hee telleth the companie that that night he is absolutely resolued to drinke drunke. If he keepe a Tauerne, he wil giue his best friends his baptised wine, to keepe them in the right way. At playes, when they are most worthy the seeing, hee suffereth not his childré to go to them. Then he

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he sendeth them, when they are to bee seene for nothing, for the redeemers of the Theaters. When an Ambafsador goes abroad, leaving at home his vi&uail which was publikely giuen him, he beggeth more of his Camerado's. His manner is to lode his man, which iournies with him, with Clokebagges and carriages, like a Porter; but taketh an order that his belly bee light enough. When he anoints himselse, he complaines the oyle is ranke; and anoints himselfe with that which he paies not for. If a boy finde a brasse peece or a counter, be

hee cries halfe part. These likewise are his. If hee buy any thing, he buyes it by the Phadonian measure, but hee measureth miserably to his servants; shaving, and pinching them to a graine. If he be to pay 30. pound hee will be sure it shal want 3. groats. When he feasteth any of his Allies; his boies that attend, are fed out of the common: and if there scape away but halfe a raddish, or any fragment, hee notes it, lest the boyes that wait, meete with

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12. Of Vnseasonablenesse:

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Vnseasonnablenesse is a troublesome bourding and assaulting of those, with whom we haue to doe. An vnscasonable fellow is hee, who comming to his friend when hee is very busie, interrupts him, and obtrude's his owne affaires to be deliberated and debated: or commeth a gossiping to his Sweet-heart, when shee is sick of an ague. His maner is likewise, to intreate him

to solicit or interced for him. who is already condemn'd for suretiship. Hee selleth his horse to buy hay: produceth his witnesses, when iudgemet is given: inueigheth against women, when he is invited to a marriage. Those that are very wearie with a long iourney, hee inuites to walke. Oftentimes, rising out of the middest of many, which sit about him, as if he would recount some strange accident, tells them for newes an olde tedious tale, which they all knew to be triviall before. He is very forward to vndertake those things, which men are vnwilwilling to do, or in modesty refuse. Those which sacrifice & feast he makes great loue to, hoping to get a snatch. If a man beat his servant in his presence, he will tell him that he had a boy that hed once beat after that fashion. who hanged himselfe prelently after. If he be chosen Arbitrator betwixt two at difference, which defire earneftly to be accorded, hee lets them out further then eucr they were before.

13. Of impertinent diligence, or Ouer-officiousnesse.

That which wee terme a

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foolish sedulitie or officiousnesse, is a counterfeiting of our words and actions with a shew or ostentation of loue. The manners of such men are these. He vainely vndertaketh what hee is not able to performe. A matter generally confest to be inst, he will with many wordes, insisting upon some one particular, maintaine that it cannot be argued. He caufeth the boy or waiter, to mingle more wine by much then all the ghests can drink. Hee vrgeth those further, who are already together by the eares. He will lead you the way he knowes not himselfel

us- selfe : losing himselfe, and of him whom he vndertaketh ith to conduct. And comming of to a Generall, or a man of great name in Armes, deely mandeth when hee will set a battaile; and what service ter hee will command him the oft, next day after to morrow. es, And comming to his father, ar- he telleth him that now his it mother is asseepe in her au-chamber. And when the to Physician hath forbidden ich his Patient the vse of wine: nk. this fellow perswades him er, not so much to inthrall himby selfe to his Physicians diredions; but put his constitu-mion to it a little. If his wife elfel M₂ chance

chance to dye, he will write vpon her tombe the name of Husband, Father, Mother, and her Country: adding this Inscription, All these people were of very honest life and reputation. And if he be vrged to take his oath, turning himselfe to the circumstant multitude: what ncede I sweare now, having sworne oftentimes heretoforc?

14. Of Blocksbneffe, Dulneffe, Stupiditie.

You may define blockishnesse, to bee a dulnesse or Nownesse rite lownesse of the mind; wheme her there bee question to 10- beake or doe. A blockish ad-ellow is hee, who after hee All ath cast vp an account, asnest eth him who stands next d if im what the summe was: ath, rone, who having a cause cir-obe heard vpon a peremphat ory day, forgets himselfe, ing and goes into the Country: eto and sitting in the Theater, alls asleepe; and when all regone, is there left alone. Te, The same, when hee hath olergorg'd himselfe, rising in henight to make roome for more meat, stumbleth vpon ish-hisneighbours dogge, and or all to bewearied. The esse fame,

fame, having laid vp somewhat very carefully, when he lookes for it cannot finde it. When he heareth that some friend of his is dead, & that hee is intreated to the Funerall, looking sowerly, and wringing out a teate or two, fayth; Much good may't do him. When hee receiveth money, he cals for witnesses: and winter growing on, hee quarrels with his man because hee bought him no Cucummers. When he is in the Country, hee seeths Lentiles himselfe: and so ouer-salts them, that they cannot be eaten. And when it rayneth; How pleasant, saith hee, ene

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he, is this Star-water? Being asked how many people were carried out by the holy gate: How many, sayth he? I would you and I had so many.

15. Of Stubbornnesse, Obstinacie, or Fiercenesse.

Contumacy or stubbornnesse is an hardness or harshnesse in the passages of common life. A stubborne or
harsh sellow is so framed; as
if you aske him where such a
man is, answereth churlishly;
what have I to doe with him?
trouble me not. Being saluted,
he saluteth not again. When
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hee felleth any thing, if you demand his price, he vouchsafeth not an answere; but rather asketh the buier what fault hee findeth with his wares? Vnto religious men, which at solemne feasts prefent the gods with gifts, he is wont to fay, That the giftes which they receive from aboue, are not given them for nothing. If any man cafually or vnwittingly thrust him, or tread on his foot; it it is an immortall quarrell, he is inexorable. And when he refuseth a friend, that demaundeth a small summe of money, he commeth after voluntary, and bringethit himselfe;

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himselfe; but with this sting or reproch, wel, come on, hatchet after helue, Ile euen loofe this too.

16. Of Superstition.

Superstition we may define, A reverend awfull respect to a Soueraigntie or divine power. But he is superstitious, which with washt hands, and being besprinkled with holy water out of the Temple, bearing a bay leafe in his mouth, walketh so a whole day together. If that a Weafell crosse the way, hee will not goe forward vntill another hath M 5

hath past before him, or hath throwne three stones ouer the way. If he see any Serpents in an house, there hee will build a Chappell. Shining stones which are in the common wayes, he doth anoint with oyle out of a viall; not departing vntill hee hath worshipped them vpon his knees. But if a Mouse hath gnawne his meale bag, hee repaireth instantly to his Wizards, aduiseth with the what were best to be done: who if they answere, that it should bee had to the Botchers to mend, our superstitious man, neglecting the Sooth-sayers direction, shal,

in honour to his religion, emptie his bagge and cast it away. He doth also oftentimes perfume, or purifie his house: He stayeth not long by any graue or Sepulcher: Hee goeth not to Funeralls, nor to any woman in childbed. If he chance to haue a vision, or any thing that's strange, in his Reepe, he goeth to all the Sooth-fayers, Diviners, and Wizards, to know to what god or goddesse he should present his vowes: and to the end he may be initiated in holy Or. ders, he goes often vnto the Orphetulists, how many moneths with his wife, or if she

be not at leisure) with his Nurse, and his daughters. Besides, in corners, before he goe from thence, sprinkling water vpon his head, he purgeth by facrifice: and calling for those women which minister, commandeth himselse to be purged with the sca-onion, or bearing about of a whelp. But if he see any mad man, or one troubled with the falling sicknesse; all frighted and disquieted, by way of charm, his maner is to spit vpon his bosome

17.0f Causelesse Complaining.

A causelesse Complaint, is an expollulation fram'd vpon no ground. These are the maners of a querrulous waiward man: That if a friend send him a modicum from a banquet, he will fay to him that brings it, This is the reafon I was not inuited: you vouchsafe mee not a little pottage and your hedgewine. And when his Mistris kisseth him, I wonder (saith he) if these be not flattering kisses. Hee's displeased with Impiter: not only if he do not raine; but if he send it late: And

And finding a purse vpo the way, he complaines that he neuer found any great treasure. Likewise, when he hath bought a flaue for little or nothing, having importuned him that fold him therunto; I wonder, saith he, if I should euer haue bought any thing of worth so cheape. If any man bring him glad tidings, that God hath fent him a sonne, he answereth; If you had told me I had loft halfe my wealth, then you had hit it. Hauing gain'd a cause by all mens voices, he coplains (notwithstanding) of him that pleaded for him, for that he omitted many things that

that were due to him. Now if his friends do cotribute to supply his wants, and if some one say vnto him; Now bee cheerefull, now be merry: I haue great cause, hee will say, when I must repay this mony backe againe, and be beholding for it besides.

18. Of Diffidence, or Distrust.

Diffidence or distrust, is that which makes vs iealous of fraude from all men. A diffident or distrustfull man is he, who if he send one to buy victualls, sends an other after him to know what hee

paid. If hee beare mony about him, hee tells it at euery furlong. Lying in his bed, he askes his wife if she haue lockt her casket; if his chefts be fast lockt; if the dores be fast bolted: and although she assure it, notwithstanding, naked without shooes he rifeth out of his bed, lighteth a candle, surueighs all; and hardly fals afleep again for distrust. When he coms to his debtors for his vsemony, he goes strong with his witnesses. When hee is to turne or trim some olde gaberdine, he putteth it not to the best Fuller, but to him that doth best secure the re-

turne

turne of his commodity. If any man borrowe any pots, any pailes, or pannes, if hee lend them it is very rare: but commonly he sends for them instantly again, before they are well at home with them. He biddeth his boy, not to follow them at the hecles, but to goe before them, lest they make escape with them. And to those which bid him make a note of any thing they borrow: nay, sayth he, lay downe rather; for my men are not at leasure to come and aske it.

19. Of

19. Of Nastinesse.

Nastinesse, is a neglect, or carelesnesse of the bodie; a flouenry or beaftlinesseivery lothsome to men. A nasty beastly fellow is he, who hauing a leprosie, pox, or other contagious disease, wearing long and loth some nailes, intrudeth himselse into company; and saith: Gentlemen of race and antiquity haue these diseases; and that his Father, and Grand-father were subject to the same. This fellow having vicers in his legges, nodes or hard tumors in his fingers, seeketh no remedy for them; suffering

ring them to growe incurable; hairy as a Goat, blacke and worm-eaten teeth, foule breath; with him 'tis frequet & familiar, to wipe his nose when he is at meate, to talke with his mouth full, and not to breath, but to belch in the midst of his draught; to vse ranke oyle in his bathings;to come into the Hall or Senate house, with clothes all stained and full of spottes. Whosoeuer went to Soothsayers, he would not spare them but give them foule language. Oftetimes, when supplications and sacrifices were made, he would suffer the bolle to fall out of his hand,

hand, (as it were casually, but) purposely: then hee would take vp a great laughter, as if some prodigy or ominous thing had happened. When he heareth any Fidlers, he cannot hold but he must keepe time, & with a kind of Mimicall gesticulation (as it were) applaud and imitate their chordes. Then he railes on the Fidler as a trouble-cup; because he made an end no sooner: and while he would spit beyond the table, hee al-tobespawleth him who skinketh at the feast.

20. Of Vnpleasantnesse, or Tediousnesse.

If we should define Tediousnes, it is a troublesome kinde of conversing, without any other damage or preiudice. A tedious fellow is hee, who wakeneth one suddenly out of his sleepe which went lately to bed; and being entred, troubleth him with impertinent loud praring: and that hee who now commeth vnto him, is ready to go aboord; and that a little lingring may hurt him: Onely I wisht him to forbeare, vntill I had some little

little conference with you. Likewise, taking the childe fro the Nurse, he puts meat half chew'd into the mouth, as Nurses are wont; and calling him Pretty, and Louely, will cull and stroke him. At his meat he tels you, that he tooke Elleborus, which stuck so in his guts, that it wroght with him vpwards & downwards. Then he tels you that his Sieges were blacker then broth, that's set to. He delighteth to inquire of his mother, his friends being present, what day shee was deliuered of him. He will tell that he hath very colde water in his cesterne: complaiplaineth, that his house lyeth so open to passengers, as if it were a publicke Inne. And when hee entertaines any ghests, hee brings forth his Parasite, that they may see what maner of braine it is: And in his Feast, turning himselfe to him, hee sayth; You Parisite, looke that you content them well.

21. Of a base and friuolous affectation of praise.

You may terme this Affectation, a shallow, petty, bastard Ambition, altogether illiberall & degenerous. But the foolish ambitious sellow

is he, who being inuited to supper, desireth to sit by the master of the Feast; who brings his sonne from Delphos only that he might cut his haire; who is very desirous to haue a Lacquy an Aethiopian; who, if hee pay but a pound in silver, affe-Each to pay it in mony lately coyned. And if he facrifice an Oxe, his maner is to place the fore-part of his head circled with garlands in the entry of the doore, that all men that enter may know that he hath killed an Oxe. And when he goes in state and pompe with other Knights, all other things being

ing deliuered to his boy to beare home, hee comes cloked into the market place and there walks his stations. And if a little dog or whippet of his dye, ô hee makes him a tombe, and writes vpon a little pillar or Pyramis, Surculus Melitensis, a Melitean Plant. And when hee doth confecrate an iron ring to Aesculapius, hanging vp still new crownes hee shall weare it away. And he himfelfe is daily bedawbed with onions. All things which belong to the charge of the Magistrates, whom they call Pryranei, he himselfe is very carefull of: that when they haue N

haue offered, hee may recount the maner to the people. Therefore crowned, and clothed in white, he comes forth into the Assembly and Sayth: We Prytanat, O Athenians, doe performe our holy Ceremonies and rites to the mother of the gods, and have Sacrificed. Therefore, expect all happy & prosperous enents. These things thus related, he returneth home to his house; reporting to his wife, that all things have succeeded beyond expectation.

or Servilitie.

Illiberality, or Seruility, is too great a contempt of glorie, proceeding from the like desire to spare expence. An illiberall fellow is hee, who if hee should gaine the victory in a Tragicke encounter, would consecrate to Bacchus a wodden bowle, wherein his name shuld be inscribed. He is likewise one, who in a needfull distressed season of the Comon-welth, when by the Citizens there is given a very extra-

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extraordinary contribution, rising up in a full assembly, is either silent or gets him gone. Being to bestow his daughter, and the facrifices slaine, he selleth all the flesh, faue what is vsed in holy rites: and he hireth such as are to waite & attend vpon! the mariage onely for that time, which shall diet them selues and eate their dwne meat. The Captaine of the Gally, which himselfe set forth, hee layes old plankes t owne. Comming out of the h Market place, hee puts the t flesh he bought, in his bo some: and upon any occasi on

on, is forc'd to keep in, till his n, cloathes be made cleane. In the Morning, as soone as he riseth, he sweepes the house, nis and fleas the beds himselfe, es and turnes the wrong side of h, his vild cloke, outwards.

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23. Of Ostentation.

iat Ostentation may be sayd m to bee, a vanting or setting ne out of some good things he which are not present. A set vanter or forth-putter is he, des that boastes vpon the Exnis change that he hath store of he banke-mony: and this he tels he to strangers; and is not danof ted to discouer all his vsu-

ring Trade, shewing how high he is growne in gaine. As hee trailels, if hee get a companion, he will tell you he seru'd vnder Alexander in that noble expedition; and what a number of iewelled drinking pots he brought away. Hee will maintaine, though others dissent, That the Artificers of Asia, are better then these of Europe: then, that Arts and Letters came from Antipater; who (they say) ran into Macedonia, scantly accopanied with two more. He, when there was granted a free exportation, when the courtesie was offered him, refused it, because

cause he would shun all maner of obloquie. The same man in the dearth of corne, gaue more then five talents to the poore. But if he sit by those which know him not, hee entreateth them to cast accompt & reckon the number of those to whom hee hath given: the which if they fall out to bee 600. his accompt doubled, and their names being added to eucry one, it will easily be effected; so that anon tenne talents will be gathered, the which he affirmeth that hee gaue to the reliefe of the poore: And yet in this accompt, I reckon not the Gallies N 4

lies that I did command my selfe; and the other services which I vndertooke for the good of the Comon-wealth. The fame man comming to those which sell Barbes, Iennets, & other horses of price: he beares them in hand hee would buy them in the Faire ad Tentoria, of those which expose their wares to sale, he calleth to see a garment of two Talents price, and chideth his boy extremely, that he dare follow him without gold. Lastly, dwelling in an hired house, if that have speech with any hee knowes it not, hee will tell him the house was his Fathers; but be.

because it is not of receipt for his traine, and entertainment of his friends, he hath an intention to make it away.

24. Of Pride.

Pride, is a contempt of all others faue it selfe. A proud man is of this quality: If any man desire to speake with him speedily, hee will tell him that hee will, after supper walke a turne or two with him. If any man be oblig d vnto him, he will command him to remember the fauour; nay, he will vrge him to it. Hee will neuer come

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vnto any man first. They that buy any thing, or hire any thing of him, he disdains not to admit them come as early as they lift. As hee walkes bending downe his head, speaks to no man that he meetes. If he innites any friends, hee suppes not with them himselse; but commits the care of their enterrainment vnto some one that is at his denotion. When he goes to visite anyman, hee sends his Herbenger before, to signific his approach. When he is to be anointed, or when he feedes, hee admits none to his presence. If hee cleare an accompt with with any, hee commands his boy to cast away the Compters: and when hee casts up the summe, makes the reckoning (as it were) to another. In his letters hee never writes. You shall oblige mee, but this I would have done: I have sent one to you that shall receive it. See it bee not otherwise, and that speedily.

25. Of Timidity,
or
Fearefulnesse.

Fearcfulnesse may seeme to be a timorous distrussfull deiection of the minde. A fearc-

fearefull man is of this fashion: if he be at sea, he feares the Promontories to bee the enemies Nauie: and at euery crosse gale or billow, asketh if the Sailers be expert; whether there be not some Nouices amongst them, or no. When the Pilot gines the thip but a little clout, he asketh if the shippe holde a middle courfe. He knowes not well whether he should feare or hope. Hee telleth him that fits next him, how he was terrifid with a dream not long fince: Then he puts off his shirt, and gives it the boy : entreats the Saylors to set him on thore. Being in seruice

service at land, he calleth his fellow-souldiers vnto him: and looking earnestly vpon them, fayth; 'Tis hard to know whether you bee enemies, or no. Hearing a bustling, and feeing some fall, he tels them, That for pure haft hee had forgotten his twohand fword: and so soone as by running hee hath recouered his tent, hee sendeth the boy to scout warily where the enemy is: Then hideth he his long sword under his pillow: then hee spendeth much time in seeking of it. And if by chance he fee any wounded brought ouer toward the tent, he runneth to him,

him, encourageth him, bids him take a mans heart, and be resolute. Hee's very tender ouer him, and wipes away the corruption of his wound with a sponge: hee drines away the flyes. Hee had rather do any worke about the house then fight: Hee careth not how little bloud hee loofeth himselfe: His two-heeld sword is his best weapon: When the Trumpet founds a charge, sitting in his tent; A mischiefe on him (fayth hee)he disquieteth the poore wounded man, he can take no rest for him. He loues the bloud and glorie of another mans wound.

wound. Hee will bragge, when hee comes out of the field, how many friends hee brought off with the hazard of his owne life. He brings to the hurt man, many of the same band, to visite him: and tels them all, that hee with his own hand brought him into his tent.

26. Of an Olygarchy
or
The maners of the principall
fort, which fixay in a state.

An Olygarchie, may seem to be a vehement desire of honor, without desire of gaine. Olygarches, or principal men

in a state, have these conditions. When the people consult, whether the Magistrate should have any associate added vnto him in the setting out of their shewes and pompes, hee steppeth forth vncalled for, and pronounceth himself worthy of that honour. Hee hath learned this only verse of Homer,

Non multos regnare bonum est, Rex unicus esto.

The State is at an euill stay,
where more then one the
Scepter sway.

These sayings are frequet with them. Tis fit that wee assemble our selues together, deliberate and deter-

mine

mine finally: That wee free our selues of the multitude: That wee intercept their claime to any place of magistracie or gouernment. If any do them affront or iniurie, He and I (fay they) are not compatible in this City. About noone they come abroad, their beardes and haire cut of a midling fize, their nayles curiously pared strouting it in the Lawehouse, saying; There is no dwelling in this Citie: That they are too much pestered and importuned with multitudes of suiters and causes; That they are very much ashamed, when they see any man

man in the Assembly beggerly, or slouenly; and that al the Orators are an odious profession; and that Theseus was the first, which brought this contagion into Cities and Common---vvealthes. The like speeches they have with strangers, and such Citizens as are of their owne saction.

27. Of late-learning.

Late, or vnseasonable learning, is a desire of getting better furnitures and abilities in the going downe of our strength, and the declining of our age. Of those men

men this is their manner. When such men are threescoore yeeres of age, they learne verses out of Poets by heart: and these they beginne to fing in their cups and collations. No sooner they have begunne, but they forget the rest. / Such an one learnes of his sonne, how in service they turne to the right hand and the left. When hee goes into the Countrie, riding vpon a borrowed horse, practising how to falute those he meeteth, without a lighting, falling all-to-bemoiles himself. Hee dooth practise at the Quintim.

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He will learne of one, and teach him againe, as if his Master were visibility. Hee likewise wrestling and bathing, doth manage his blinde cheekes very vildely.

> 28. Of Detraction, or Back-biting.

Detraction is a pronenes or swaruing of the mind into the worst part in our speech, and discourse. A Detractor is thus conditioned: If hee bee questioned what such an one is, as if he should play the Herald, and set down his pedigree; he begins

gins with the first of his Family. This mans father, faith hee, was first called Sosias. After he followed the wars, they called him Sosistrates: then from one of the meany hee was made an Officer: (forfooth) His Mother was noble of Tressa: the which fort of women, say they, are noble when they are at home. And this fellow, for all his pretended Gentrie, is a very lewd knaue. He proceedeth & telleth you, That these are the women which entice men out of their way: Hee ioyneth with others which traduce the absent, and fayth, I hate the man you

you blame, exceedingly. If you note his face, it discouereth a lewd fellow very worthy of hatred. If you looke to his villanies, nothing more flagitious. Hee giues his wife 3. farthing tokens to goe to market with. In the moneth of Ianuary when the colds are greatest, he compelleth her to wash. His maner is, sitting amogst much companie, to rise vp and snarle at any; not to spare those that are at rest, and cannot reply.

FINIS.

